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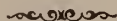




FORT SNELLING.

THE MISSIONARY HERALD.

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VIEW OF FORT SNELLING.

ABOUT fifty years ago, a fortress was erected by the United States government on a commanding point of land formed by the intersection of the Minnesota River with the Mississippi. It received its name from Colonel Snelling, who had charge of the garrison in 1821. The engraving opposite presents it distinctly and faithfully, as also the high bluff on which it stands, giving at the same time an imperfect idea of the magnificent landscape which is visible therefrom. In the foreground we see the Mississippi River, much smaller, of course, than it appears when seen below its junction with the Ohio. Through the beautiful valley, which forms the background, the Minnesota River is making its way to its elder sister. Their waters intermingle directly before us, and then proceed on their long journey, — by St. Paul, which is a few miles below, and many other cities and villages, — till they are lost in the Gulf of Mexico.

It was here that the first missionaries to the Dakotas — one of whom, Rev. T. S. Williamson, M. D., still survives — arrived in May, 1835. They were hospitably received by Majors Bliss and Loomis, and by the Indian Agent, Major Taliaffero; and during their stay at the Fort they organized a Christian church, to which they admitted eight persons connected with the garrison, on profession, and six others who had been members of other churches. "On the second Sabbath of June they, with the members of the mission families, amounting to twenty-two in all, sat down in the wilderness to commemorate the dying love of Jesus, the Saviour of sinners, hundreds of miles in advance of where a like scene had been witnessed or enjoyed."

After due inquiry, it was resolved to commence a station at Lake Harriet, eight miles north of west of Fort Snelling, and another at Lac-qui-parle, on the Minnesota River, about two hundred miles to the west. The Board had other stations subsequently, not far from this old fortress; but there is no occasion to speak of them in this place.

The terrible outbreak of savage violence which occurred in this valley of the

Minnesota, August, 1862, is doubtless remembered by all the friends of missions. A large number of the Dakotas were tried and condemned to death (only a small part of them, however, were actually executed). They were removed to Mankato, where a remarkable revival occurred during the winter of 1862-3; and many of them, there is no reason to doubt, became sincere followers of Christ. The captives who were not condemned, were brought down to the neighborhood of the bluff which is represented in this engraving. It was "sad to see so many women and children marching off, not knowing whether they would ever see their husbands again." But in their encampment upon the bottom land, in sight of Fort Snelling, the Lord was pleased to remember them; and one hundred and forty were admitted to Christian fellowship in the course of a few weeks.

Then came the order of removal; and they were obliged to leave for an unknown destination, uncertain whether they should ever see their nearest relatives again in the present life. But the Lord was with them still; and the young brother who had cast in his lot with them, Rev. J. P. Williamson, resolved to follow "the footsteps of the flock." With five hundred and thirty of his pastoral charge, he went forth, not knowing when or where he should find the end of his journey. "The last person was counted on just at dusk; after which we shoved off. As darkness shut in the skies, these Indians looked out upon their native hills, as they say, for the last time! We are, however, hardly under way, when, from all the different parts of the boat where they are collected, we hear hymns of praise ascending to Jehovah; not loud, but soft and sweet, like the murmur of many waters. Then one of them leads in prayer; after which another hymn is sung. So they continue, till all are composed. and, drawing their blankets over them, each falls asleep. The next morning, before 'sun-up,' they are again paying their devotions to God. So they have continued every evening and morning since; and these services were commenced by themselves, without any suggestion from any one else. The people along the route wonder to see them so peaceable and quiet." The young brother who made this record, in May, 1863, is now preaching the gospel to the Dakotas at the Yankton Agency, on the Missouri River.

OBITUARY NOTICE OF DR. PERKINS.

It becomes necessary to mention the death of another missionary of the Board, Rev. Justin Perkins, D. D., who returned to this country a few months ago with failing health, and closed his earthly labors at Chicopee, Massachusetts, on the 31st of December, 1869. It has been evident for some time that his constitution, very strong and enduring originally, must yield at no distant day to the inroads of disease; and yet it was hoped that his life would be spared a little longer, to the end that other services might be rendered by him to the cause of missions. On the 26th of November his physicians pronounced his malady incurable, and since that date he has been waiting serenely for the hour of his release.

Dr. Perkins was born on the 12th of March, 1805, in West Springfield.

Mass., Ireland Parish. He spent the first eighteen years of his life on his father's farm. In the spring of 1823, his life-plans were entirely changed. He became, as he hoped, a disciple of Christ; and there arose at once in his heart a desire to serve his Master in the ministry.

Even at that early day he looked forward to the missionary work as eminently desirable. He prepared for college partly in his native town and partly in Westfield. He entered Amherst College in 1825, and graduated four years later. The next year he taught in Amherst Academy; the two following years he spent at Andover; after which he held the office of tutor in Amherst College for the greater part of another year. Having received an appointment from the Board in January, 1833, with a view to the commencement of a mission among the Nestorians, he sailed from Boston, with Mrs. Perkins, on the 21st of September, 1833, and arrived at Constantinople just three months afterwards, where he remained till the succeeding May. Having proceeded by water to Trebizond, he performed the rest of the journey by land, amid trials such as few missionaries have ever encountered. He remained for a time at Tabreez, but became a resident of Oroomiah on the 20th of November, 1834. He laid the foundation of the mission with no ordained associate to help him; and though fellow-laborers of rare excellence joined him subsequently, he has been in some sort their acknowledged leader and head to the present time.

The history of his missionary life is largely the history of the Nestorian mission. To the readers of the Herald it is unnecessary to speak of the value and the success of his labors. The estimate in which his brethren held him, at the time of his departure, will appear from the following resolutions:—

“Resolved, That we record our gratitude to God for having prolonged the life of the pioneer of our mission for more than a generation in active labors in this land; labors the most varied, abundant, and efficient, and of inestimable value to the Nestorian nation and the church of Christ; and especially that he has been permitted to see the work he was the first to plant, and whose growth he has most devotedly and ably fostered, safely pass so many dangers and vicissitudes, and receive such rich blessings, until it has attained the strength and promise it shows to-day.

Resolved, That we express to Dr. Perkins our deep appreciation of his influence and presence among us, especially in the circumstances of the past few years, and how keenly we shall feel his loss, not only from our counsels and labors, but from our family circles and our social and religious intercourse.

“Resolved, That we assure him of our united prayers that God would grant his love and grace in the future, as fully as in the past, and bestow upon him and his beloved companion as much happiness and usefulness as shall be best for their highest good and His own glory.”

Letter from a Missionary Lady.

A lady who has known Dr. Perkins intimately, and who returned from Oroomiah in his company, has sent to the Missionary House the following testimony to his character and worth:—

“How can I speak of ‘Bah-ban me-yook'-ra’ (our honored father), as the grateful Nestorians lovingly and reverently call him! At the very mention of the precious name of Dr. Perkins, let me, a widow, and my orphan children, rise up and call him blessed. How many like us to-day in Persia, widowed and orphaned (now doubly so), if they could know our sorrow, would join in

the spirit of this occasion, adding their heartfelt tears and lamentations to ours for the man whom all delight to honor. They would take up the wailing again, which so lately echoed and reëchoed through the Nestorian churches, when the startling news, like a sudden thunderbolt, came down from Ali Shah, 'Samuel Rhea is dead'; when strong men bowed them down and wept with women and children, and cried, in the depths of their bereavement, 'How are the mighty fallen!' It was a nation's grief. It will be more so now. What he did for them, was beyond approach unprecedented. Thirty-six years of toil! A long, earnest, vigorous, devoted life, spent all for them. They appreciate it.

"The fathers, for whom he labored first, and whose hearts God so wonderfully disposed to receive him kindly, are almost without exception dead. The last act of homage from the nation who owe him so much, was a farewell feast in oriental style at Mar Yohannan's house. This aged man and early friend was living still to say good-by, and 'pour him on the road in peace.'

"But instead of the fathers are the sons, who have grown up under his eye. He knows all about every one. Is this one walking in the truth, naming the name of Christ, and departing from all iniquity? Dr. Perkins knows it, and has no greater joy. How apt his word of exhortation and encouragement to such an one, spoken as no one else could speak it, perhaps in Bible words! But perhaps he met a perverse son, who had sinned against light, and whose heart was fully set in him to do evil. With what severity would he reprove! How weighty seemed his words to the Nestorians, to whom they came with all a father's authority, as well as yearning tenderness and true desire for their best good. This they always recognized.

"What an uncompromising enemy he was to the besetting sins of the Nestorians, especially idleness, vagrancy, and drunkenness! Does not the very mention of their names call up all the Elijah in him! Elijah he was, indeed,—coming in the spirit of Elijah to prepare the way of the Lord and make his paths straight. And Elijah he will be to the Nestorians and their school of the prophets, when they shall hear how God has taken their 'head' away from them, and they look up into heaven, and exclaim, 'My father, my father, the chariot of Israel, and the horsemen thereof!'"

Letter from Dr. Schauffler.

An extract from a recent letter addressed by Dr. Schauffler to his old friend, will be read doubtless with special interest:—

"We have heard with heartfelt sorrow that you not only suffered on your way home, but that you are still a sufferer. We shall anxiously look for particulars, and would hope that the Lord has some good work for you to do, to turn your missionary materials to profitable account, both for the churches and the missions, and be a missionary at home, before you lean the staff into the corner, and fold up the pilgrim's garment, and exchange it for the abiding dress of the redeemed soul—the eternal righteousness of Christ, in its celestial reality of perpetual purity and splendor.

"Your last visit here, and our last meetings, I shall never forget—no, never. Our last interviews were worthy of our Andover friendship, and of our missionary fellowship of many years in the work, faith, and patience of Jesus Christ our Lord. Never expecting to see you again, those interviews seemed to me *then*,

as they do now, a beautiful, calm, almost glorious sunset of our earthly fellowship, as missionary brethren, and veterans, — on my part at least, in age if not in valor, — veterans on the battle-fields of Turkey and Persia. You saw some of *our* trials, we heard of *yours*; and we often prayed for each other, and sometimes together; and the Lord has delivered us out of every evil, and will, I trust, for Jesus' sake, bring us ere long to his glorious kingdom.

"We are both very near to the end of our earthly course, and our missionary life is really closed, leaving but the evening sky, with some stars already peeping out. Are we now sorry that we engaged in this work? Would it have been better for us, for the churches at home, for these benighted people of the East, or for any one, if we had stayed at home? No, indeed! With all our fights of affliction — with fires and pestilences, and wars, and journeyings oft, and with enemies, and false brethren, and mistaken brethren, sorrows within, even to distraction and distress, and sorrows without — our lot fell in pleasant places, and we had, and now have in retrospect, a goodly heritage, and we bless Him who has given us counsel, and who wakened our ear in the night watches, on the great work of missions abroad. May the seed, — often sown *with tears*, but always *in hope*, and much of which is still awaiting the sunshine of a spiritual spring to bud, — may it spring up when we are gone, and permit the next generation of missionaries to reap with joy, that at last he that soweth and he that reapeth may *forever* rejoice together.

"Brother Perkins, there is no friendship on earth quite up to the friendship of old missionaries; but how that will be on the other side of this Jordan here at our feet, we shall soon see and realize. The Lord prepare us fully for it by that same free and all-sufficient grace that first brought us out of nature's darkness into the glorious light and liberty of his children!"

The last days of Dr. Perkins were eminently peaceful. His bodily sufferings were great; but his spiritual joys were greater. Nearly a month before his death, he remarked, "The prospect of soon being with Christ has been very sweet to me, during the past week." "I do not wonder that the believer prays, 'Take me not back to convalescence.'" Subsequently he exclaimed in ecstacy, "Precious Jesus! thy blood cleanseth from all sin." A little later he said, "There is no obstacle between me and the cross." "If such bliss can be here, what must heaven be!"

An intimate friend asked him what were his views of the missionary work, as he looked back upon it. "The most glorious," he replied, "that can engage heart or hand of man; but I would have it kept on the high plane of laboring to lead souls to Christ." "My missionary life has been a refuge to my soul. My domestic life has been one of intense contrasts, the highest enjoyment and the deepest anguish." "Our children, beautiful treasures, were olive plants of joy; but, nipped in the bud, left an aching void that nothing earthly could fill or solace, except the same blessed missionary work." "As I have often retired to pray for God's interference and help, in circumstances of trial, my petitions have wandered from the particular object before my mind when I began, to the glorious work in which I was engaged. I have been borne upward and onward, beyond all my trials; and I have found infinitely more joy than sorrow in all my missionary experience."

The pastor of the Congregational church at Chicopee wrote, immediately after the death of Dr. Perkins, "For four days his utterances have been fragmentary and inarticulate; but, to us who have seen his patience and resignation to the divine will. there is abundant evidence that he sleeps in Jesus."

A MISSIONARY'S TESTIMONY.

It was said of the late Dr. Goodell, after his death, that "his life had been a constant psalm of thanksgiving," so full were his heart of happiness and his mouth of praise. No one who was present at the meeting of the American Board at Troy, in 1852, can have forgotten the playful, yet also serious and earnest manner in which he testified to the fulfillment, in his experience, of the Saviour's promise of "manifold more in the present time," in requital for all sacrifices made for him in the missionary cause. These, in his case, had not been few or small. Among the incidents of his history had been perils from robbers and violent men in times of civil war, and the necessity—occasioned by conflagrations, visitations of pestilence, political convulsions endangering personal safety, extortions of landlords, hierarchical persecutions, and governmental interference—of removing from one residence to another, "some thirty-three times in twenty-nine years."

Yet under all personal discomforts and trials of faith, he found a joy in his work as a servant of Christ in Turkey, which gave him much of an antepast of heaven while upon the earth. Returning to his native land broken down in health, after forty-five years had thus been spent in foreign lands, he appeared before a few of equal age, and a younger generation of supporters of the cause which he loved, at the annual meeting of the American Board, in 1865. Standing with whitened locks and trembling frame, in a few remarks he spoke of his gratification in being permitted to visit Chicago on his way to the New Jerusalem, and meet the friends of missions gathered there; and then, as he could not make himself heard, he gave to the Vice-President, Hon. William E. Dodge, a written communication, with a request that he would read it for him.

This letter contained many characteristic expressions and allusions, which brought both smiles and tears to the faces of the hearers; but only the following passage is here quoted, as a testimony to his appreciation of those with whom, and under whose direction, his long missionary life had been passed:—

"When I entered this holy service, it was for life; nor do I wish it to terminate but with my life. I wish it to be understood, that it is not through any feeling of discouragement that I now retire from the field; for the work never appeared to me more hopeful than it does now. Nor is it through any dissatisfaction with the Board, with the Prudential Committee, or with any of my brethren and sisters of the mission. More kind, more considerate, and more affectionate brethren and sisters than those with whom it has been my happiness to be associated, earth never saw; nor can I easily be made to feel that even the millennium itself will ever produce anything better. That the Prudential Committee and the Secretaries may have committed some mistakes is not strange; the only strange thing is that they have not committed more and

greater mistakes. One thing is certain, namely: were I to live my life over again, and were it left to my choice, I would again enter the service of the American Board; I would again put myself under the direction of the same Prudential Committee; and I would again choose to carry on my correspondence with the churches through the same beloved and respected Secretaries."

The venerated man who thus spoke was one who might have filled high positions in the church at home. Who was more manly in spirit, independent in his views, and likely to be restive under a mistake, if he had made one, in the choice of his life-work, than William Goodell? Who of our younger pastors, and young men entering the ministry, can do better than he did in determining the aim and selecting the associations of the life pursuit to which they will devote themselves?

PROFESSORS' CHAIRS TO BE FILLED.

THE large number of new laborers sent out by the Board the past year, though doing much to cheer the hearts and strengthen the hands of those in the field, by no means supplied the demands of an ever-increasing work. Positions won must be maintained, and aggressive movements made upon "the regions beyond," for which our present forces are quite inadequate; but above all and first of all, men must be had to train up a native ministry, to be employed in part as pastors and preachers, in order to the culture and healthful growth of the churches already gathered, and in part to act as pioneers, and associates of the missionaries in opening new fields. The difference between the missionary going alone into a new region, and going attended by two or more natives of the country, who may confirm by their faith and example the truths he proclaims, can hardly be overestimated.

Just here is the great need of the hour — men to aid in educating an able and efficient native ministry. Success here is vital to the success of the missionary enterprise. For this work are needed men of the best minds, possessed of logical discipline, interested in theological studies, and competent to grapple with the most difficult questions of the day; of warm, Christian hearts, many-sided sympathies, fitted to win and retain the love and respect of their pupils, and ready to coöperate, as occasion may require, with their missionary brethren, in any part or form of the missionary work. Many of the same questions that agitate the popular mind at home must now be met abroad — as the necessity of a revelation, the authenticity and inspiration of the Scriptures, the person and work of Christ. These and other questions are to be discussed with men imbued with the notions of Colenso and Rénan, and all the vagaries of "modern thought," to say nothing of the multitudinous errors of ignorance and superstition. We could wish for men who had spent a few years as teachers in our higher institutions at home, or who had had from two to five years' experience in the pastorate. They would bring added power to their work, and find ample use for all their acquisitions.

Can any position at home compare in prospective influence on the promotion of the kingdom of Christ and a Christian civilization, with that of a missionary

in a theological seminary at Harpoot, Marsovan, or Abeih? And yet, at this very hour, eight men are wanted for just such positions; — one at Marash, in Central Turkey, to aid Messrs. Montgomery and Trowbridge, who, besides the care of a large station, have opened a seminary that has just closed its first year with over thirty students; one at Amanzimtote, in the Zulu mission, where Mr. Ireland, single-handed, is struggling to raise up a ministry for one of the finest races in Africa; two at Ahmednuggur, where Mr. Bissell, also alone, is preparing native Christian teachers for six millions of the Malrattas; two in the Tamil missions — one at Batticotta, in Ceylon, where the training-school is now left to the oversight of Mr. De Riemer, a young man hardly a year in the field, and one at Pasumalie, where Mr. Herrick, besides the care of two stations, is made responsible for the conduct of the mission seminary; one at Peking, in China, where a class of Chinese will be in waiting before the Professor is ready to lecture; and one at Philippopolis, European Turkey, to aid in the organization of a theological school for the education of the leaders of the future Bulgarian church. We must add a *ninth* man, for a hardly less important work, to aid Mr. Labaree at Tabreez, in Persia, in fitting and sending out Nestorian and Armenian young men to preach the gospel to the tens of thousands of Armenians scattered throughout Persia and the south of Russia, between the Black and Caspian Seas; and a *tenth*, to be the companion and associate of Mr. Snow, the lone missionary at Ebon, in Micronesia, in raising up a native agency to carry the message of salvation from island to island in that part of the Pacific.

Such are the opportunities of Christian influence in this single branch of missionary effort — the grandest since the days of the Apostles — now presented to our educated Christian young men.

SUGGESTIVE.

Within the last four years, five pastors in New England have left their flocks, and five young men have left the seminaries, to go abroad as missionaries of the American Board.

MISSIONS OF THE BOARD.

Zulu Mission.

(Southeastern Africa, near Port Natal.)

UMBIANA AND HIS WORK.

STATEMENTS of much interest have appeared in the Herald in years past (April, 1866, July, 1867, August, 1868), in regard to the native missionary, Umbiana, and his church. Intelligence respecting him is still very pleasing. On the 9th of September last, Mr. Abraham wrote: "I must give you, by this opportunity, a short account of our meeting at Umbiana's station yesterday. This was a meeting for baptizing native converts. Mr. Tyler came over, and I can assure you our hearts were made glad in view of

what the Lord hath wrought at this station. I had been down previously, and had examined the eight candidates proposed by Umbiana for baptism. Very soon after the bell rang, the small chapel was filled to overflowing. Many were obliged to stand outside, by the door and windows. I estimated the people inside at 150, about one third of whom were clad. A more orderly and attentive audience you would not meet with in any civilized land. They behaved remarkably well during all the exercises.

"In addition to the eight received by baptism, three were received from other churches — one from one of the Hanoverian churches in the Zulu country. Three in-

phants were also baptized. Two of those received into church fellowship at this time are daughters of the chief. This father, though a heathen, is quite willing to have his children become Christians. He is on the most friendly terms with Umbiana.

"The number of church members now belonging to this station is thirty-three. Since the organization of the church in 1865, there has been only one case of discipline. There is a school of fifteen scholars, taught at present by one of the Christian natives, a brother of Umbiana. Two men from this station have made application to Mr. Ireland to be received into his school, that they may prepare themselves for usefulness in the missionary work.

"Two days ago I rode out with Umbiana and two of his Christian natives, in search of a place for a new station. Our plan is, if we find a suitable place, to locate two or three Christian families on it with a native teacher. At first, Umbiana would spend most of his time there. It is in fact to be his second station, his station at the Inhlumbiti having become so full of people that there is room for no more. He has had, for some time past, an out-station where he has five or six converts, but this is on private land. We wish to find a situation for these new converts on Government land, that they may build upright houses and make other improvements. The place we have in view is a very important situation for a station, and Umbiana is just the man to commence the work there. He is a real evangelist, and it is remarkable how he gets his people into the work. In his absence, they preach and teach, and some of them go out and preach at the kraals."

Mr. Tyler also wrote respecting this visit to Umbiana, and states: "Three years ago, these individuals [the church members] were found by Umbiana as filthy and disgusting as any of the wild heathen in these rugged places. . . . The neat little chapel was crowded to overflowing, and as many stood about the door and windows as could obtain a hearing. At the Communion Service, the

heathen remained, and the contrast between *them*, in their nakedness and filth, and their neatly clad and happy looking Christian friends was quite marked. God is truly blessing the labors of this native brother. O that we had a thousand men of like spirit, to labor for the evangelization of the Zulus."

NEW MARRIAGE LAW.

ON another subject, of much interest to missionaries among the Zulus, Mr. Abraham writes: "Mr. Shepstone, Secretary for Native Affairs, is now out publishing a new Marriage Law for the natives. By this law, the number of cattle to be given for a wife is limited to ten. Every marriage must be celebrated in the presence of a government officer, and no girl can be married until this officer is satisfied that she assents to the marriage. Every marriage is to be registered, and there will be a registration fee of £5. If this law is thoroughly enforced, as I trust it will be, many of the evils arising out of the practice of 'ukulobola' will be prevented. Daughters will now be *given* in marriage, not *sold*, as many have been in years past. The old polygamists will stand a poor chance in the market against the young men, as most girls will choose young men, when they can choose for themselves."

Gaboon Mission—West Africa.

LETTER FROM MR. WALKER, October 20, 1869.

THIS letter from the long tried and faithful laborer now alone at the Gaboon, opens with intelligence more cheering than he had been previously enabled to communicate for many months. But it closes with statements which may well cause Christians to respond earnestly to the call for prayer in behalf of a heathen people, cursed and wasted away by the traffic in rum from Christian lands; and for the Christian missionary called to encounter such evils brought in from his own home, and creating a barrier against his success more hopelessly impregnable than all the native paganism, vice, and degradation of that people.

Additions to the Church. “I wrote Dr. Wood in July, about the circumstances of two young women, the oldest in our school, who were received to the communion of the church. Two young men were also received at our quarterly communion, October 3d. One was received on letter and examination, he having been baptized in Gottenburg, Sweden, and educated in a Missionary Institute near Stockholm. He had been absent from Gaboon about ten years, but had spent the greater part of the time as a sailor in a Swedish vessel. His education is therefore very superficial, for it is not possible to take an unlettered African and educate him very highly in three years. He gives good evidence, so far, of being a sincere Christian, and his religious habits and training in the Institute seem to have been very good and thorough. I have hope that he will stand firm, and be an honor to the cause of Christ and a blessing to his countrymen. He is about 22 years old.

“The other young man is a native Mpongwe. His father died a few years since, of leprosy, after many years of suffering. I am afraid there are symptoms of the same disease in the son. He is the best scholar we have had in the school for many years, and is now, and has been for a long time, an assistant teacher in the boys’ school, and gives good promise of usefulness. He has, first and last, in Mpongwe and English, committed most of the Bible to memory, and has a good knowledge of Bible history, and of the doctrines of the Christian religion.

Other Inquirers. “There are others still inquiring. One young man, who was formerly connected with one of our out-stations, and learned to read and write, has just professed to give up all for Christ. For him I rejoice with trembling. He is a man of strong mind and character, and if a sincere Christian, will be a useful man. But he is engaged in trade, and has many pecuniary obligations to settle before he will be free. He has also five wives, and I know not how many slaves to dispose of. I have the more hope of him that he has not been a hard drinker; that is, I have not known of his

being such, and there are very few in this country of whom I could say that. I know that almost all drink.

The Curse of Intemperance. “Alcohol is the burning curse of this country. And the traders, with one exception, are as remorseless as the grave. If they can gain a few pounds of ivory or india-rubber, they care not if the liquor they sell destroys every living being in Africa. There is perfect recklessness in those who come here; no thought for anything except for the greatest gain in the two or three years they are to remain. And how many of them, when counting the few days to their departure, and seeing home and all its joys so near, were cut down in a day! Death laid his hand on them, and visions of home became dark as Erebus. And there was no miracle and no special providence in this. It was only rendering to every man according to his deeds. And if rum has killed a fourth or a third of this people since we came here, it has killed quite as large a proportion of the traders who have sold the poison. We hear no more of the slave-trade on this coast. God has thrown a wall of fire around it, which the white man must penetrate with great caution, and it will be a sure defense against any general invasion. But Satan is not to be thus defeated, and where the foot of the white man has never trod, the fiery stream of alcohol rolls and burns, causing waste and anguish and horrors greater than the middle passage ever witnessed. Some people wonder why the coast tribes of Africa waste away and disappear. It is no wonder to one who lives here, with his eyes open, unless he himself has come within the maelstrom. The coast is beleaguered with the hosts of Satan; and they are bold, persistent, untiring, unscrupulous, unmerciful. If you wish to know some of the concomitants of the rum trade and rum drinking, read Prov. xxiii. 33. These are our real obstacles. Heathenism is bad, but unmixed it is not impregnable. Nine tenths of the liquor exported from Liverpool comes to this coast. American traders generally are the same. Pray for us, that there may be found ten right-

eous men here, and that all the people perish not."

Western Turkey Mission.

MEETING OF THE "CENTRAL UNION."

THE Herald for January contained a notice of a meeting of the "Bithynia Union," at Mooradchai, with the dedication of a chapel and the ordination of a pastor there. On other pages in this number, notice will be found of the meeting of the "Union" of Eastern Turkey, the formation of three new churches, and the ordination of three pastors, by that body. Mr. Farnsworth, of Cesarea (370 miles E. S. E. of Constantinople), writes (October 14th) respecting the "Second meeting of the Central Union," at that place, in September, the forming of a new church, and the ordination of pastor by that "Union" also. All these meetings, and their proceedings, seem to have been of a character very gratifying and encouraging. Mr. Farnsworth writes, in regard to that at Cesarea:—

"The number of *voting* members present was but six, increased by the addition of one new pastor during the meeting. Of these seven members, three were pastors, and four delegates. You may say these members indicate a day of small things, and you would be quite right; but we feel that we have a good beginning, preparatory to great things. There were also present six licensed preachers, four unlicensed, and four missionaries. Could you have looked in upon the first regular meeting (which was entirely devotional), and especially could you have understood the remarks and the prayers of those native brethren, surely you would have said, 'Let all who are laboring for the establishment of the Lord's kingdom in these parts, thank God and take courage.' Nearly all are young men, with a good degree of culture, much energy, and actuated apparently by a right spirit.

"I hardly know what to report of the meeting of the association. The discussions showed clearly that it is composed of men of positive opinions, with sufficient boldness to utter and firmness to maintain

those opinions. I think the feeling of the missionaries present was that it was good to have them together, and good for us to be with them; and that the success of the work in which we are engaged depends largely upon a spirit of cordial coöperation.

"On Sunday we had a good missionary meeting, when all the preachers told of their work. There was a large and attentive congregation, and a good impression was made. The last meeting I could not attend. It was mainly devotional, and reported good. When riding home after the most important of the business was finished, Mr. Smith remarked, 'I think such a meeting as this is better than our annual meeting of the mission.' Both are necessary, but this has some decided advantages over the other. By such a meeting, we are enabled to know our native brethren better, they know us better, we have a much better understanding of our respective spheres of labor, and can coöperate more cordially and efficiently in all that the Lord has committed to us.

"We have enjoyed exceedingly the society of so many of these laborers, and especially the visits of our missionary friends from Marsovan and Sivas."

NEW CHURCH, AND ORDINATION, AT MOONJASOON.

"The first work of the association was to consider a proposition from Moonjasoon, for the formation of a church and the ordination of a pastor in that place. This is a village twelve miles from Cesarea, and the request was from seventeen members of the Cesarea church, all residing in that village. The association adjourned to meet in Moonjasoon, there to consider the request. The journey there, with the arrangement of certain matters connected with the payment of the pastor's salary, occupied one day. The next morning they met and examined the question of forming a church. The propriety of such a step being easily established, they proceeded to examine the candidate.

"This man, Mr. Gregory Bogasian, became the preacher and school-teacher in that place nearly eight years ago. He proved himself a most faithful laborer, and

when the first class entered the theological school at Marsovan, his people gave him up, though with many tears, that he might prepare himself for more efficient labor. He was much respected in the school, and on completing his course, about a year ago, he returned to his first field of labor, and now he is the first from that school to be inducted into the pastoral office. The little chapel was crowded with an attentive and deeply interested audience during the examination, Armenians and Moslems seeming hardly less interested than our own brethren.

"Among those present from abroad was an old policeman, a Mohammedan, from the city. I afterwards met him at the palace, and he expressed his admiration of the candidate, saying, 'From twenty mouths there came forth words to entangle him, but he could not be taken.' The Moslems manifested the most lively interest in the examination on the character and attributes of God.

"The examination continued some four hours, and was more and more interesting to the end; and when it closed, everybody seemed to regret that a whole day could not be given to it. The association, however, felt unable to give another day to this business, the examination was voted satisfactory, and late in the afternoon they met for the formation of the church and the ordination.

"It was decided to have the exercises in a garden which the brethren bought some time ago, for a building-place for a large church. It was a very pleasant thought that this place, where they hope by and by to worship God, should first be used for such a purpose at such a time, that the church should be formed here, and that here the pastor should take upon him his solemn charge.

"It was estimated that in the garden, and on the walls surrounding it, there were as many as three hundred persons. For two hours they gave most excellent attention, and some were deeply affected. One, a Moslem, was reproved by some one near, who said, 'Why do you weep at the words of these *infidels*?' The other replied, 'These are not the words of *infidels*; they are God's words.'

"The sermon was by the pastor from Tocat, from Is. vi. 8 — *an* extempore effort, very appropriate, and delivered with such an unction and solemnity that one might ask whether the mantle of Martyn, whose grave is in the garden connected with his church, has not fallen upon him. The ordaining prayer, by Mr. Smith, and the charge to the pastor, by Mr. Avedis, his teacher in the Seminary, were of touching interest, as this is the first ripe fruit of their labors.

"In giving the charge to the church, it was with peculiar pleasure that the main responsibility, under God, for the evangelization of that village and the surrounding regions, was committed to them and their new pastor, by one who, for fifteen years, has been laboring and longing for this day.

"In the evening there was a social gathering on the roof of the pastor's house. The full moon shone so brightly that lamps were scarcely necessary for reading. There was singing, for which this congregation, and especially the women and children are famous; and before parting, a former preacher recalled the days of his labors, dating from a time when there were no brethren there, and none but Moslems dared receive him as a guest.

"This church starts with a good prospect of vigorous growth. It assumes the entire responsibility of the pastor's support, and, according to the rule of our mission, raises half of it from the first. The burden is pretty heavy, as there are but four or five families that can do much; but it is assumed in a good spirit, and we trust they will receive the blessing promised to those who sow liberally."

Eastern Turkey Mission.

OPPOSITION IN THE BITLIS FIELD.

WRITING from Erzroom, Oct. 1st, Mr. Burbank, of the Bitlis station, makes statements of unpleasant interest respecting the persecution and opposition still encountered at some of the Bitlis out-stations. He was at Erzroom, striving to obtain protection and redress through officials there.

“The government officials in this part of Turkey are decided *enemies* of the reformation, and are doing all they can, without actually using violence with their own hands, to oppose it. In the village of Yonjaloo, in our field, there has been a Protestant community for five or six years, and during all this time its poor persecuted members have appealed to the government for protection in vain. The Governor of the village has taken away their fields, beaten them, taken them from meeting on the Sabbath to wait upon his Turkish guests, collected exorbitant taxes from them, taken their house of meeting and school for a store-house, and for a priest to live in, driven away the helpers, and taken every means, not only to hinder the truth in his village, but in all the country round. The helper's house — there being no other place it is also used for meeting and school house — has become so out of repair that it is impossible to use it. The brethren, with help from us, collected materials to enlarge and repair it; but having had experience of the enmity of the Governor, they thought it not best to begin work without our presence. Accordingly I went to the village, three days' journey from Bitlis, hoping that my presence might prevent violence; but the Governor, because punishment for his lawlessness had been delayed, had grown audacious in wickedness. He came and beat the workmen and drove them away. I appealed to the Mûdir of the district (county officer), but he refused protection, and even indirectly intimated that if I should attempt to build, he would forcibly prevent the work, or pull it down. We next went a three days' journey to Moosh, to appeal to the Pasha of the province to protect us in our right. He confessed that the right was clear, but said that on account of the excited state of the community, the work must be delayed. I replied that such a delay had increased the evil, and from the nature of the case would continue to do so. He said he well knew that everything the Armenians said in opposition was false, yet he would not, contrary to their wishes, protect us or the Protestants. As we

returned from Moosh to the village, without protection, the Armenians said, ‘We have done with you, for the last five years, just as we pleased — destroyed your property, beaten your helpers, and there was no one to protect you; now we will pull down the house and throw it into the Euphrates, and stone you away.’ We therefore left for Erzroom to lay the matter before the Viceroy of this region. On our way here, a party of armed Koords came upon us in a difficult part of the road, and after severely spearing one man in the neck and arm, succeeded in robbing us of two horses, my traveling baggage, and our private mail. I escaped uninjured.

“I have thus related, briefly, one instance of persecution. Our students and helpers have often been beaten this year, in the villages, and hardly a show of protection has been granted them. Indeed, the Armenians now say, and with good reason, ‘The government has done the same as to interdict your sending helpers from village to village, and we shall drive and beat them away, if they have the boldness to encounter the danger.’ In some instances severe illness has been the consequence of these beatings during the past few months. Two of our young men barely escaped with their lives, and it is still a question whether the intellect of one of them is not permanently injured. But we must not neglect to say, for the encouragement of the friends of missions, that our little band of sufferers bear this persecution with all the patience and courage that we could ask. In one instance, where the blood and bruises of one of our students was such a clear proof of murderous violence that the officials must notice it, they imprisoned one of the guilty party for a day or two, and this student, still lame from his bruises and sore from his wounds, carried food to this man in prison — just as Christ says, ‘If thine enemy hunger, feed him.’”

A PLEASANT RIDE OVER THE MOUNTAINS.

Mr. Parmelee, of Erzroom, wrote October 5th: “I have just returned from a hasty tour to Trebizond and Ordo. You are aware what a long and wearisome way

it is across the high, snow-capped mountains between this and the coast, especially where one travels with a family. At this time, however, traveling light and making forced marches, I was able to accomplish a ten days' journey in five. We do not well see how to spare so much time as this for the road, yet the pure air is inspiring and invigorating, and the scenery is grand beyond description. It is now seven times that I have crossed these mountains, and may perhaps by this time be supposed to have become indifferent to the views which so impress a stranger. But this was not my experience. Those scenes are ever full of fresh delight; and the never ending changes of sunshine, and cloud, and foliage, afford infinite variety.

"It is rare that one enjoys a perfectly cloudless day on the summits of those mountains, rising as they do ten and twelve thousand feet above the level of the sea; but such a day was given me, and it was thrilling indeed. The mountain peaks, rising one behind another, fairly glistened in the bright sunlight; and the sea, at least forty miles distant, reflected back the deep blue of the heavens. And as toward evening I stopped for the night in one of the many lovely gorges that sweep back from the sea in the vicinity of Trebizond, I sat for hours gazing with rapture on the paradise around. The rippling stream at the foot of the gorge, the lovely foliage that environed everything, the pleasant cottages that stood, or rather *hung* on the mountain sides, surrounded by fields of corn and orchards of fruit, and the mountain shadows creeping slowly up the face of the opposite height, combined to form a picture which the most skillful pen or pencil would fail fully to portray. I thought of all the best friends I have on earth, and wished they might be by my side to share the glorious scene. I thought of the Alps, and wondered if the pleasure-seekers who frequent those mountains found half the joy which then filled my soul. I wondered, too, if the world at large could know what exquisite scenes were wrapt in the depths of these wild Turkish mountains, whether they would

be left alone to ignorant peasants and shepherds, and lone missionaries."

TREBIZOND — BEAUTIFUL, BUT IN MORAL DEATH.

"And Trebizond itself, with its gardens of orange, and lemon, and fig-trees; its tall, grave cypresses; its neat, white, tile-roofed houses; and its charming blending of mountain and water scenery, I found quite as lovely as ever. But its spiritual condition is deplorable indeed. Four European steamers touching there weekly, a large European population, and an eagerness on the part of the people to ape European customs, practically throw the city under European influence in its worst phases. The 'Cafés' — which are only drinking holes genteelly named — abound on every hand, and are thronged by idle loungers, who delight to pass their time in drinking, smoking, and gambling. And with these things come indifference, scoffing, and unbelief on religious subjects, which are more formidable obstacles to spiritual progress than ignorance and bigotry.

PROGRESS AT ORDO.

"My visit to Ordo was somewhat unpropitious, as the people, driven from their homes during the summer by the malaria of the neighboring rice flats, had not yet returned to the city. But what I saw of the people and the work there greatly refreshed me. I could see that there had been great progress since my former visit, three years ago. Their chapel, parsonage, and school-room, all under one roof, afford an admirable rallying point for all who love the truth. Their school has numbered 60 scholars *who pay tuition*, and it is expected to reach one hundred the coming year. They are anxiously looking for a teacher, as the zealous preacher Boghos finds his double burden altogether too heavy. And they prefer a female teacher, as there is a strong desire among the women to learn to read and to be led in the way of Christ. This awakening among the women was very marked to my view, and is a very remarkable and very hopeful feature of the work in that place. I am confident I shall have more good news to communi-

cate to you concerning the good cause there."

HARPOOT.

LETTER FROM MR. WHEELER, Oct. 16, 1869.

THIS letter touches briefly upon various matters of interest in connection with the work at Harpoot.

The Evangelical Union. "The meeting of the Harpoot Evangelical Union has been in progress four days, and promises to be one of much interest. Mr. Smith of Marsovan, with Avedis, the native evangelist there, and Pastors Simon of Bitlis, and Krikore of Aintab, are present from abroad. The meeting here will close next Tuesday, the 19th inst., and the Union will then go to Haboosi, Hooeli, and Choonkoosh, to organize a church and ordain a pastor in each place. A busy season this to us missionaries, when the annual labor of manning our out-stations—some eighty in number this winter—is to be done.

Visit to Out-stations. "Preparatory to the winter campaign, Mr. H. N. Barnum and I made a tour recently to the Gegh district. More recently still, Pastor Mardiros, of this city, and I made a visit to the northwestern section of the field, during which I visited the Divrik church, and we together the Arabkir, Aghuni, Shepik, and Mashkir churches. Happily the long struggle for erecting chapels in Aghun and Divrik has at last come to an end, and neat, commodious chapels are about completed in those places. The prospect of the complete independence of the churches in that district was never so encouraging as now. During our visit to Shepik, the tithes for the year, amounting to about \$56 in coin, were gathered in. They still lack some \$25 to pay their expenses, and this sum will probably be given them by the Union. The visit to Divrik seemed to do good, by stirring the church up to new zeal in supporting their pastor and doing their work in enlightening those about them.

"The Mashkir church has been re-

garded as the feeblest of all in that district, and not long since the pastors and we missionaries spent an evening in discussing the question, 'What shall be done for the pecuniary and spiritual resurrection of that church?' I am sorry to say that their spiritual condition is still a sad one. Happily our visit resulted in leading the members of the church, and some of the community, to begin tithing; so that the prospect now is that we shall no longer aid them in supporting their pastor. This step of giving tithes was adopted chiefly through the aid of a young man who had already induced his father to adopt that principle.

The Seminaries.—Students Licensed. "I hope the teachers of the female seminary will write you in regard to the examination which came off with much satisfaction to us all on the 12th inst., the examination of the theological seminary having taken place on the 11th. On the evening of the 12th, twenty-one of the twenty-two members of the graduating class received their diplomas. On the 14th inst., the members of the class presented themselves for licensure by the Union. Nineteen were licensed. It would cheer your heart to see the union of feeling and purpose between the Union and us."

LETTER FROM MR. H. S. BARNUM.

Mr. H. S. Barnum also writes, October 25th, in regard to much the same subjects. Noticing the 22 graduates from the last class in the Seminary,— "the largest number ever sent out at one time, and for the most part young men of much promise,"—he mentions also the 36 graduated in three former classes, and says:—"I find 12 of them are pastors, 16 preachers, 4 teachers, 3 have died in the work, and one is out of the work, but continued in it till he became deranged. Is not this a pretty good record?"

In regard to the licensing of the new graduates by the Evangelical Union, he says: "The new graduates were examined for license, eighteen passing successfully, two receiving qualified license, and two none at all. These examinations

took a whole day, and were very thorough. That they were not a farce is evident from the fact that the Union refused license to two who have diplomas as graduates from our theological seminary."

Tithes. Among subjects considered in the meeting of the Union, Mr. Barnum notices one as follows: "The ease of weak churches called for considerable discussion. Two or three have failed to pay their pastors in full, and others are doing so with difficulty. For a time, some seemed to take a desponding view of the matter, but in the end all felt that the rapid spread of the habit of tithe-giving would remove the difficulty. This happy change of feeling came about after the reading of an excellent essay on tithes by our native teacher in the seminary, and reports by the different pastors as to the number of tithe-givers in their parishes. The whole Union, and nearly every member of the congregation present, rose to express gratitude to God for putting this thought into the mind of his servant, blind Hohannes, and to renew their personal pledges to give a tenth of all to the Lord."

The forming of new churches by the Union, with the ordination of pastors over them, is then noticed. In two cases the work was complete when Mr. Barnum wrote,—at Haboosi, where the new church numbered twelve men and three women; and at Hooeli, where there were eighteen members, thirteen men and five women, the pastor being one of the new graduates, and where "the people pay the whole salary from the start." "From Hooeli," he writes, "the Union adjourned to Choonkoosh, beyond the Taurus, where they are probably ordaining another of the new graduates to-day."

one of the Christians had been working upon the Sabbath, but had occasion to rejoice over the admission of some to the church, and an apparent spirit of inquiry among others. He writes: "The next morning was the Sabbath, and before I had finished my early breakfast, two inquirers, each over forty years old, made their appearance, and eagerly spoke of their purpose to be Christians. They had been coming regularly to the chapel, on the Sabbath, for about three months, from their home among the hills, full five miles away, up the slope of the mountain. Soon others began to come in, and kept coming till, when it was time to begin service, there were about thirty who were interested in the truth, crowded into the little chapel. We examined and received to the church seven, who seemed hopeful converts. The oldest was 63, and the youngest 22 years of age, all men. Two or three women came, but were not received to the church. Of these seven, six were new inquirers. One was an inquirer of long standing, but his dabbling in geomancy, and forgetfulness of promises,—both sins, we trust, now repented of,—had prevented his being received. He had previously brought me his books in regard to this curious art, and I have them now in my possession.

"On Monday I went with the helper, a most useful man, to the village where four of those who were received reside, and had a most cordial welcome from a number of their relatives, who are also inquirers. After talking a while, a little girl, six years old, got a hymn-book and began to read one of the colloquial hymns. Her mother soon came near and assisted, and then an aunt, and two or three other women helped, till she had read three or four hymns, the women showing by their help that they had learned that number too. Their earnestness and apparent sincerity were most pleasing. In this village, named *Kah tau*, two and a half miles from Yungfuh city, there are, I trust, several men, besides these women, who are sincere inquirers. There are also several interested in three other hamlets. The work began by two Christians conversing with some of them while working at their

Foochow Mission — China.

INTEREST AT YUNGFUH.

MR. WOODIN, writing on the 2d of October, reports a visit to the Yungfuh outstation, where he was pained to find that

homes. I trust, that in answer to the prayers of American Christians and others, the work may spread through all that 'hill country.'"

North China Mission.

JOY IN COMMENCING WORK.

MR. CHESTER HOLCOMBE wrote from Peking October 7, seven and a half months after his arrival at Peking: "Four weeks ago I commenced in our kitchen, a little Sabbath afternoon Bible-class, having for my scholars a few of the servants on the place. Of course it is a very lame affair, and my part of the work is very poorly done; but it is an inexpressible luxury to me to be able to do even a very little, and I'm determined to do more just as soon as I can. My plan in this Bible-class is a very simple one. First, we repeat the Lord's prayer together; then each of us, commencing with myself, repeat a verse of Scripture which has been learned during the week; and then I, as well as I can, explain any expressions in these verses which may seem strange to the ears of my scholars. After that we take a Catechism which Mr. Blodget prepared, and study as thoroughly as possible one of its chapters. Thus I try, as well as I can, to hold up Christ. When I went to Tientsin, I took a native helper along, and enjoyed very much going with him on foot through the villages along the river, distributing tracts and talking to the people. I, being a foreigner, could always draw a crowd, and then the helper would preach to them. Coming up, we spent the Sabbath on the

river, and of course we tied the boat to the bank and rested. While the helper was gone, in the afternoon, to some villages near to preach, I took about a dozen copies of one of the Gospels upon shore, just by the boat, and spreading a mat under the shade of the tree, I laid all these copies but one in the middle of the mat, and then sat down and commenced reading from the copy which I kept. Of course a number of men came around me, and very soon one man picked up a copy of the Gospel, and looking over my shoulder to see where I was reading, gravely sat down and commenced reading at the same place. In a moment another man took one, then another and another, until very soon every copy was taken, and Chinamen were looking over the shoulders of those who had the books and reading also. They read quietly for some fifteen or twenty minutes, when the helper came up and began preaching to them.

"I feel every day of my life more firmly convinced that God has something for me to do here in China, and I am coming, I trust, to be more fit to do his work. Christ is more precious and nearer to me than ever before, and I am so glad I came! My greatest cross is inability to speak, and it is a cross, I assure you; but it grows lighter every day, as I make progress in the language, and I promise myself, that between this and the first day of December, I will, God willing, speak in public in Chinese."

Mr. Goodrich, of Peking, reports the baptism of another convert in July — "an old man of 65" — and speaks of another inquirer "who seems in earnest."

MISSIONS OF OTHER SOCIETIES.

MADAGASCAR.

THE IDOLS BURNED.

ANOTHER chapter has been written in the history of the marvelous progress of Christianity in Madagascar. The Queen was baptized in February, 1869; during the summer she was busily occupied with

building a Chapel Royal — a Christian place of worship; and now the leading idols of the nation have been publicly burned. Mr. Pool, writing from Antananarivo, to the *English Independent*, September 23, 1869, states: "In my last I intimated the probable public destruc-

tion of the great national idol, but did not then expect its days were so few. It would seem that this event has been somewhat hastened by the rebellious attitude assumed by its keepers, and the people who resided in the villages said to belong to it. If I am rightly informed, they refused to obey the word of the Queen, and intimated that the god had medicine that kills (meaning poison), which it intended to use.

"On the 8th inst. the keepers and others connected with this great idol came to the capital to claim their supposed rights as nobles. The Government immediately called a council of high officers (they were engaged at the Chapel Royal), and decided to send the chief Secretary of State, with others high in rank, to the idol's village in haste, before the return of its keepers, to burn the idol. They started at about half-past three in the afternoon, well armed, and hasted to Ambohimambola, a distance of seven miles, with an official warrant to execute the Queen's commands. On arriving at the village, the first thing was to read the Prime Minister's letter and secure possession of the idol's house. This done, a fire was kindled with the materials of the fence which surrounded the house, which had been pulled down by the Queen's orders on the day she laid the corner-stone of the Chapel Royal. Then, first, the long cane called Tsoutsonaraka, which usually preceded the idol in processions or journeyings, was cast into the fire; then twelve bullock's horns, from which the sacred sprinklings were made; three scarlet umbrellas followed, and the silk Lamba, or loose flowing garment which concealed the idol when suspended on the person of its keeper when it traveled. The idol's case succeeded; this case was made of the trunk of a small tree hollowed, having a lid or cover fitted to it; and lastly the idol itself, on seeing which the people said, 'You cannot burn him, he is a god!' to which the Christian officer replied, 'If he be a god he will not burn; we are going to try;' and when enveloped in flames one of them held it up on a stick to show it was burn-

ing. It seems scarcely any one of the present generation had ever seen this great idol; all seem astonished at its insignificance. The Prime Minister told me it was about the length and size of his second finger to the second joint."

An editorial in the *Independent*, says: "Other idols, with unpronounceable names, were burned afterwards. One consisted of a small quantity of sand tied in a cloth, and another of three round pieces of wood fastened together by a silver chain. One was the 'avenger,' another was the god of traders, others were the Queen's private teraphim. The destruction of these objects of veneration occasioned no remonstrance from the people, showing that they had been prepared for the decisive act by the general change of opinion, and we are able to supplement the account of our correspondent with still later news. The inhabitants of the villages, seeing that they had no longer any gods left to worship, sent to the Queen to ask what their religion was to be for the future, and who was to teach them the knowledge of the true God. The missionaries and native pastors were summoned to the Prime Minister's house, and he himself suggested that the responsibility of supplying them with teachers should be devolved on the churches already existing, and that the Government should have nothing to do with the matter. The native churches should make collections, in which the Chapel Royal should share, and thus the expense of sending teachers be defrayed. A list of 280 villages in Imerina, the province in which the capital itself is comprised, was made out, and of these it was found that 120 were already supplied with pastors. Native teachers were selected from the churches in Antananarivo for the 160 others, and thus the whole district was brought at once under Christian instruction.

"To this marvelous and gratifying story there has been no parallel in our times. Madagascar has finally parted with [Government] idolatry and entered the community of Christian nations."

WOMAN'S WORK.

ANNUAL MEETING OF THE WOMAN'S BOARD.

THE Woman's Board of Missions held its second annual meeting in Park Street Church, Boston, on Tuesday, January 4th. The large house was filled to overflowing, with an audience of ladies only, showing the interest which is felt in this comparatively new movement for the world's enlightenment.

The Treasurer's report indicated receipts from contributions, subscriptions, and life memberships, of \$13,153 87, and \$847 74 for the quarterly publication.

The report of the Secretary stated that the society is supporting 32 missionaries and Bible-readers, in Turkey, India, Syria, China, and Africa. An appropriation has been made of \$3000 to found a home in Constantinople for the single ladies who are to labor for the women of that city. The society has also, within the year, inaugurated a periodical for the diffusion of missionary intelligence among its auxiliaries, entitled *Life and Light for Heathen Women*, which is issued quarterly, and has already reached a large circulation.

Addresses were made at the meeting by Miss Rice, from Oroomiah, Persia, Mrs. Snow, from Micronesia, Mrs. Winslow, from Madras, and others, and reports were received from a large number of auxiliary societies.

The following officers were chosen for the year:—

President.—Mrs. Albert Bowker.

Vice Presidents.—Mrs. R. Anderson, Mrs. S. B. Treat, Mrs. N. G. Clark, Mrs. Charles Stoddard, Mrs. W. W. Williams, Mrs. Richard Borden, Mrs. J. B. Page, Mrs. C. P. Bush, Mr. Walcott Calkins, Mrs. F. A. Noble.

Corresponding Secretaries.—Mrs. Myron Winslow, Mrs. David C. Scudder, Mrs. George Gould.

Recording Secretary.—Mrs. J. A. Copp.

Treasurer.—Mrs. Homer Bartlett.

Auditor.—Hon. Alpheus Hardy.

Managers.—Mrs. Linus Child, Mrs. Chas. Scudder, Mrs. Daniel Safford, Mrs. Benj. E. Bates, Mrs. Daniel T. Coit, Mrs. Lemuel Caswell, Mrs. M. H. Simpson,

Mrs. Henry F. Durant, Mrs. A. B. Hall, Mrs. Jerome Tyler, Mrs. Edwin Wright, and Mrs. J. S. Ambrose.

A report in the *Boston Journal* states:—

"The meeting was one of intense interest throughout. The attendance was very much larger than was anticipated, and shows the deep interest which has been awakened among the women of New England in the condition of their sisters in heathen lands."



LABORS AMONG WOMEN AT AHMEDNUGGUR.

MR. BISSELL, of Ahmednuggur, Western India, writes instead of his wife, respecting her work, saying: "I need hardly apologize for Mrs. Bissell's not writing herself. With her own family of five children (not always free from sickness) to care for and teach; with the girls' school, in which she spends three hours daily, and a large company of Christian women whom she meets personally several times a week; with the labors of these Bible women to direct and encourage; with writing to friends and her own three children in America; with all these things in her usual round, you will hardly wonder that she finds no time for a long letter to the Secretary. I may add, that she has many letters to write to these supporting pupils in her school, or helping in some other way. All such persons like an interesting letter frequently, and we like to write them when we can."

His letter is long, but of so much interest, that a large part of it will be given here. He writes: "There are six Bible women now employed under Mrs. Bissell's direction, in Ahmednuggur and the near villages. Two of these are supported by funds received from English ladies; one by a Ladies' Society in Cleveland, Ohio; the other three by the funds of the Woman's Board, auxiliary to the A. B. C. F. M. Two of these have only been employed since the first of August, one of whom is supported by the Lake Forest, Ill., Sabbath School. These two make it their special work to labor in the

near villages, and all make occasional visits to the villages.

"These are all women of character and experience in Christianity, and such as those acquainted with them would select for such work. Only one is a *young* woman, and she has been educated from childhood in our schools, and under Christian influences. Three are widows of men who a few years ago were pillars in our churches, and extensively known and respected among the heathen.

"They meet for prayer every Thursday, with the other Christian women, and one of these meetings each month is given to hearing from the Bible women some account of their work. Thus the other women are led to feel an interest in it, and to help them with their prayers. They go out two and two generally, giving support to each other; but sometimes all go in a company to one village, visiting different parts of the place, and reaching as many as possible of all classes.

"A written journal of their labors is kept by each of these pairs, showing what places they have visited, how many hearers were present, what portion of scripture or tract was read, and the principal subjects discussed. The leading truths of the gospel are preached in the hearing of thousands who otherwise might never have listened to them, and we trust the way of the Lord is being prepared in the hearts of many.

Visiting High Caste Women. "During the present year Mrs. Bissell has been visiting some of the women of the higher castes at their houses, and has been very well received. With the help of Pastor Modak, who is acquainted with the native gentlemen, it is arranged so that she goes by invitation from the master of the house, and at an appointed time. This avoids any complaint of intruding where she is not wanted, and also gives an opportunity for the women of the house to call in some of their friends and neighbors, which they almost always do; so that generally from six to a dozen are present. She has thus visited in six families, and in most of them several times. The wife of Pastor Modak, or one of the

Bible women, accompanies her in these visits. It is sometimes difficult at first to give the conversation a directly religious turn, but even in such a case all may not be lost. Kind feeling is cultivated, and the way prepared for a more successful effort at some future visit.

"Often the master of the house keeps out of sight, but not always. On her calling a second time at one place he came forward and welcomed her, and expressed his gratitude for the favor of a call; said he knew the women of this country were kept in an ignorant, debased condition; he was willing to have her speak to the women of his house on any subject she chose, and was sure she would say nothing but what was for their good. His wife and the other women (eight in all) showed great pleasure in seeing her again. The wife explained to a stranger the substance of what had been said on a previous visit, some weeks before, and added, 'They come to talk to us about such things.'

"After a few minutes, reading was proposed, and they read and conversed about the character of the true God; how sin entered the world; man's moral weakness and need of divine aid, etc. The women admitted the truth of what was told them, but said that they were afraid of their false gods, and knew not how to get rid of them. This is probably true. Though they have no love for their gods, they believe in them so far as to think they are real beings, and will torment them in some way if they cease to honor them. When Mrs. Bissell and her companion were leaving, they were urged to come again soon. The wife took Mrs. B.'s hand in both hers and said, 'We shall count the Saturdays till you come.'

"At the first visit in one place expensive gold ornaments were displayed, and the talk turned on wearing ornaments. One of the women asked to be allowed to put a pair of gold bangles on Mrs. Bissell's hands, and said, 'You look so well with them, why don't you wear them?' The reply was that she could not afford such expensive ornaments, nor did she wish them. Then a short paragraph was read on what are the true ornaments of woman.

But the woman pressed her case. 'You wear these bangles home, and be sulky two or three days. Don't speak a word to your husband, and he will get them for you. *That's the way we do.*' She was evidently speaking from experience!

Fruit from Miss Farrar's Sowing. "One day an invitation came from the wife of a Parabhu (a caste next to the Brahman). The woman 'had called together her kinsmen and near friends,' about ten in all. She said she was a pupil in Miss Farrar's school in Bombay, some thirty years ago. She remembered her name and looks, and told how she used to call her to her side and talk with her. She had kept her knowledge of reading, and had taught her two little daughters-in-law¹ to read also. She allowed them to read to the company. She was very liberal in her feelings, and free from many of the superstitions of her people; whether she had a personal interest in the truth future visits may show. This much is evident, the Christian truth she had learned in childhood had an influence for good in the formation of her character, and the effect was perceptible even at the distance of more than thirty years, notwithstanding all the adverse influences arrayed against it.

"Another incident, showing the influence of Miss Farrar's teaching upon her pupils, was recently related by a Christian woman here, in one of the meetings. A Hindu woman was sick, and sent for this Christian neighbor to come and see her. In conversation the sick woman said that when a girl she had attended Miss Farrar's school, and believed what she had been taught about Christ. She had been a great sinner, but had given up her evil ways and sought forgiveness, and she wished this woman to pray with her. This she did, and afterwards went to her several times for the same purpose. At last the sick woman

sent for her one night, and told her her end was near, saying, 'Pray with me once more. Do you think I shall be received? I trust in Him alone.' After the prayer she passed away, her Christian friend sitting beside her. No other person was present but the mother of the dying woman, and she offered no opposition to her wishes. May we not hope that such a one has gone to that Saviour whom the teacher made known and the pupil trusted?

"We bespeak for the labors of these women the earnest payers of those who support them, and of others who are interested in their work. It is supplementing our work here in a way which was very much needed, and which we are sure, if faithfully prosecuted, will result in great good."

THE OPENING AT MANDAPASALIE.

MISS POLLOCK, of the Madura mission, Southern India, wrote in September last: "I am very happy in looking forward to my work; the uncertainty is all past. The question, Is there work for me? is decidedly answered in the affirmative. I am constantly tempted to undertake too much, because there is so much I *long* to do. I have never yet gone to a village where I did not find many women who were willing to listen. I have never been treated with *intentional* disrespect, although, in such intercourse with a heathen people, the things disagreeable and trying are legion.

"The work is different, in some respects, from what I had anticipated. It is not going *quietly* to a house and sitting down with two or three women, talking with them, gaining their confidence, and then telling them of the love of Jesus; for my approach to a house is a signal for nearly all the women in the village to congregate. If I go to another house, all follow. Their mud houses are built so near together as to be more like different apartments in the same house than separate homes; and their intercourse with each other is so unrestrained, that quiet and privacy are almost unattainable. My talks with them *must* be more like an address to an audience, than an informal

¹ "A Hindoo mother has her daughters-in-law living with her more frequently than her own daughters. These last are taken from her at ten or eleven years of age, to the home of their husbands, while her sons bring their young wives to live with their mother."

talk. Did I not thus make it, in some degree, a formal matter, the confusion of tongues on their part would soon put an end to all effort on mine. I often come home saddened by the thought that, by reason of their ignorance and my imperfection of speech, the seed has not found lodgment, even on stony ground. But the fact of my going among them, though I am but blindly feeling my way to their hearts, brings me nearer to them in pity and sympathy, and brings them more into sympathy with me.

"The women who come to me for daily instruction in the Bible, *have improved*; not so much in respect to knowledge stored up in the mind, as in an increased earnestness of attention, and an increased ability to grasp new ideas.

"With such opportunities for labor before me, I need not tell you, that I am *just where I would be.*"

RECEIPTS OF THE WOMAN'S BOARD.

FOR DECEMBER.

Mrs. Homer Bartlett, *Treasurer.*

MAINE.

South Berwick. Mrs. Baxter, \$1 00

NEW HAMPSHIRE.

South Merrimac. Miss Rhoda Converse, 2 00

VERMONT.

St. Johnsbury. From "F. A. F.," 10 00

Rutland Auxiliary, ladies of, by L. P. Flack, Treasurer, 111 75

Montpelier. "A Friend," to constitute Mrs Mary J. Hubbard L. M. 25 00

Pittsford. Mrs. A. Hammond, \$2, Mrs. S. H., 50c. 2 50

MASSACHUSETTS.

Southbridge. A donation from Miss Fannie C. Mason's s. s. class, 5 00

Winchester. Ladies, to constitute Mrs. Lydia B. Dodd, of Marsovan, L. M., 25, and sixteen subscribers of \$1 each, \$16, 41 00

Assabet. Earnings of "Miss'y Rill," a class of young ladies, by Mrs. Stone, 5 00
North Wilmington. Three subscribers of \$1 each, 3 00

Salem. South church, Ladies' Prayer Meeting, to constitute Mrs. E. M. Atwood, L. M. 25 00

Salem Aux. Tabernacle church, a part to constitute Mrs. Charles Ray Palmer L. M. 79 00

Westhampton. Ladies, 12 50
Brookline. Joshua Conant, Esq., to constitute Mrs. Rebecca Conant L. M. 25 00

Weymouth. Union Conference s. s., Miss M. N. Blanchard's class, to constitute Mrs. A. A. Ellsworth L. M. 25 00

Chelsea. J. Q. Gilmore, Esq., to constitute Mrs. S. M. Gilmore L. M. 25 00

Longmeadow. Mrs. Susan M. Pynchon, to constitute herself L. M. 25 00

Falmouth. Mrs. Thomas Lewis, constituted L. M. by Rebecca, deceased, and the other children, 25 00

Boston. Mrs. Simpson, \$5, Miss Hooper, \$1, Mrs. Ira Greenwood, "A Memorial," \$25, Mrs. Samuel Johnson, Senior, L. M., \$25, and \$5 annual subscription, Mrs. Cyrus Hale, to constitute herself L. M., \$25, Child's gold chain, \$12, a friend, to constitute Mrs. Sibel Blanchard, of Concord, N. H., L. M., \$25, 123 00

Boston Highlands. Three subscribers of \$1 each, and one of 50c., Eliot church, subscribers, add'l, \$7.00, 10 50

South Boston. E. st. Cong. church, by F. A. Gilbert, 15 00

CONNECTICUT.

West Woodstock. Ladies, 3 00

New London. 2d Cong. church, first offering, — \$25 of which to constitute their pastor's wife L. M. 75 00

Griswold. Ladies of 1st church, 14 50

South Windsor. "A Friend," to constitute Mrs. Ernestine Lord Bowman L. M. 25 00

Columbia. By Rev. F. D. Avery, four subscribers of \$1 each, 4 00

Guilford. Mrs. Joel Tuttle, to constitute Miss Clara I. Sage L. M. 25 00

NEW YORK.

Buffalo. "A Friend," \$5, Mrs. William G. Bancroft, \$5, 10 00

Brooklyn. Mrs. James M. Whiten, to constitute herself L. M. 25 00

PENNSYLVANIA.

Philadelphia. "C. A. L.," a monthly subscription, 25 00

CANADA.

Fergus (Ontario). "A Friend," 1 35

Received for Quarterlies, \$804 10

Total for the month, 17 50
\$821 60

MISCELLANY.

THE MASTER IS COME AND CALLETH FOR THEE.

[In this article, the editor prefers to let an earnest, warm-hearted writer — who knows well both missionaries abroad and "doctors" at home, and their circumstances, — present her own *good* thoughts in her own way, though *some* of the statements may not be just such as he would have made.]

There is plenty of testimony from ministers and Christians as to the value of missions. But this is taken by men as a matter of course. What we want is testimony from the "world's people." And this comes now and then from travelers — though too often they are just as ready to speak on the other side, — from sea-captains, and from visitors who have been led by chance to observe the missions and

their success. "Carleton," of the *Boston Journal*, has given his plain and sincere opinion again and again — all the more valuable as coming from one who is supposed to be disinterested and unprejudiced.

There is a man bearing the name, for the time, of "Mark Twain," who has written his experiences in the Holy Land and elsewhere, with most unquestioned fairness. He is full of fun, which is a wonderful "help over hard places" in traveling, and in fact does not come amiss anywhere, in its right place. We have heard that some of our most successful missionaries are those who can refresh themselves with a good laugh upon occasion, and a little fun to brighten life.

Mark Twain does not love hypocrites, and he has a VERY high example for that, while a great deal of good sound truth is mixed with his satire in the "The Innocents Abroad." He evidently has a soft heart, and is sorely tried with the miseries of humanity. He does not give his opinion of missions or of missionaries; but he furnishes (by the bye) one of the strongest arguments for one form of missionary work that we have seen. He sees Palestine with eyes wide open, and with a full appreciation of the Holy Land as it was and as it is. And on page 474, he gives a sketch of the Doctor, as he tries to do some good to those poor people. The description of the filth, and misery, and disease, is pitiable, and Dr. B. in the kindness of his heart applying some wash to the poor eyes of one of these miserable children, at once the news spreads, and the people flock to him by hundreds, and women bring their children with a superstitious faith in his power, that reminds one of the New Testament descriptions. We recall the Saviour's days, only that He had the power to heal, and did heal, while Dr. B. could only use such means as he had, until his remedies were exhausted. And the writer adds: "Christ knew how to preach to these simple, superstitious, disease-tortured creatures. He healed the sick."

One Mistake. Now we have been making mistakes. Every year Secretaries visit

the Theological Seminaries and plead for men to go to the heathen — to China, — somewhere — anywhere. And every year a few go, perhaps all that can be spared. For you see we want them here. I have talked with men, and they say, "Yes; but the want in our own country is so great, and our charity begins at home. It will never do to say, 'Mine own vineyard have I not kept.' We are wanted at the east, we are wanted at the west, in our frontier towns. They *must* begin right or they will be given over to the demon of vice and rum. We are wanted along the line of the Pacific Railroad. We are wanted to forestall evil, to take possession of the country in advance." And this is true.

Now if I sent agents, I should send them to Doctors, and Medical Colleges. Why, the land is overrun with doctors — not all good ones, I grant, but with doctors; and where one is established another cannot come in. Our cities swarm with them; you read their names almost on every third house, and their standing complaint is that they starve before they can begin to live.

Now numbers of these men are wanted for missionaries. Nobody ever seems to think that there is any call upon any but theological students. The rest slide quietly out, ignore the whole thing, and never bring the question home to themselves. Let us hope we have come to a better time. Any intelligent man, with love in his heart, may be a missionary somewhere. Love first, then intelligence, and common sense — and some other virtues.

A doctor can find his way straight to the hearts of the people. He follows the example of his Lord. He heals them (so far as he has skill, and at any rate they believe in him), and *then* he preaches to them.

Won't somebody talk to the doctors and tell them they are wanted, now, this minute, by scores, as missionaries? And they would not, as now, have to wait half a lifetime for "practice." It is ready to their hand, with such power and such success as few on earth can have.

As to their reward, they will make no earthly fortune — (very few doctors do;

most of them die poor); but there is a magnificent promise to them from the Lord. "There is no man that hath forsaken" all "for my sake, but he shall receive a hundred fold more in this life, and in the world to come, life everlasting." And this promise we have all read so often that we have half forgotten its full meaning, and that our Lord really meant what he said.

Jesus sent out twelve missionaries, and none of them were theological students except as they learned of Him.

ZULU PREACHERS.

MR. TYLER, of the Zulu mission, writing in July last respecting a meeting of the native Christians, states: "Benjamin, the native missionary stationed at Itafamasi, preached the annual sermon this year, before a crowded audience, and it was truly a noble discourse. These men *can* preach; and I am often astonished not only at the fervor, but the tact and ability of their discourses. If we can only bring them *fully* into the ministerial work, and God vouchsafes the enlightening and guiding influence of his Spirit, I am convinced we shall find them powerful auxiliaries in evangelizing the Zulus. One of them, in a morning discourse, took for his text, the words of Satan to Eve — 'Ye shall not surely die,' — and the ingenuity he displayed while depicting the various arts the devil employs in leading astray unstable souls, forcibly reminded me of Rev. Lemuel Haynes' sermon, published by the American Tract Society.

"By the way, before I forget it, I will record an incident which occurred in connection with *Billy*, a native preacher on the Amanzimtoté station. William, the 'Zulu Philosopher,' as Dr. Colenso's interpreter has been called, — the native who is said to have been instrumental in shaking the Bishop's faith in the Old Testament account of the Noachian deluge, — lately attended one of our meetings, and requested an audience, that he might enlighten us on some theological points! We all gave the proud babblers a cold shoulder, but *Billy*, after listening to him attentively,

and hearing of his agency in converting Dr. Colenso, dryly replied, — 'And have you not read, in a certain book, that 'Whosoever shall offend one of *these little ones*' (referring to the Bishop) 'it were better for him that a mill-stone were hanged about his neck, and that he were drowned in the depths of the sea?'"

ZULU HEATHENISM.

IN the same letter in which he speaks so highly of some Zulu preachers, Mr. Tyler refers to the depths of heathen degradation as seen among that people. He remarks: "In a volume now open before me, entitled 'Conference on Missions, held in 1860, at Liverpool,' in none of the reports presented by a large body of missionaries, do I notice the least allusions to such deep underlying roots of heathenism as those we meet with here. The dissimilarity between the South African, and the Syrian and Indian fields, is vast. Missionaries now laboring in Natal, who have spent many years in Southern India, inform us that the Zulus, in comparison with the people of India, are sunk in ignorance and barbarism. The great social changes and general elevation of public sentiment, the result of education there, has no parallel here. Very little is known in South Africa of the powerful influence of European civilization and refinement, which have placed the native preachers in India on so high a platform of respectability and intelligence. Had our Zulu pupils enjoyed the advantages of such a college as the one at Serampore, or Dr. Duff's at Calcutta, we should not now be in want of men qualified to preach and translate the Scriptures."

PLEASANT INCIDENTS IN INDIA.

THE following incidents, mentioned in a letter from Mr. Washburn of the Madura mission, are among the many which show that the leaven of truth is working. "In our last itineracy, we found the children in a heathen school, in a remote village, studying lessons in the Gospels. Surprised at this, we asked how it hap-

pened. The teacher replied that he had seen our agent with books, at a neighboring fair, who recommended the Gospels to him; and as he himself liked the wholesome instruction they contained, he had bought them and put them in the school. Surely it was an uncommon display of good sense, to prefer the Gospels to the 'Garlands' of heathenish praise of vicious gods, so universally taught in schools."

"At one of our night meetings, an elderly woman pushed her way through the crowd to the place where I stood, and presented me with a lime, a token of respect and friendship. She listened to all that was said, frequently expressing her assent. When the assembly broke up, she made her way to the catechist and expressed her interest in what she had heard. Asking her what God she worshipped, she said, 'There was once a person who put clay upon the eyes of a poor man who was born blind, and made him see. He is the God I worship.' Subsequently we learned more of her history. It appears that, from religious feeling, she had taken upon her some daily office in the temple of the patron deity of the village. While she was thus serving, her daughter fell sick; and when medicines failed, she betook herself to her patron god. She pleaded her devout service, promised renewed devotion, and vowed precious offerings if he would only restore her child; but to no purpose. Her daughter grew worse from day to day and finally died. This was a severe blow to her confidence in the god. He was either indifferent to her, or ungrateful and cruel, and she abandoned his service. While she was in this state of mind, she heard from a catechist the story of the Saviour's compassionate restoration of the poor blind man; and she was in precisely the state to appreciate its significance and turn towards him. This was six months ago. She greeted the catechist the other day with the greatest pleasure and hospitality 'Seeing your face is like seeing the face of God,' she said. It was the rough expression of what I had been wishing to see in her — a longing for Christian sympathy and fellowship. She has attended our meetings in the village, and some-

times visits the catechist in a neighboring town; but her position in society is such that she is not readily accessible to us, and will be very much deterred from professing Christianity by her relatives. Whether she will ever join the Christians, who are of a lower caste, I cannot say, but I strongly hope she may be one of those who, though they know him not by name, the Saviour has sought, and will lead to his upper fold."

PROGRESS AT FOOCHOW.

THE following cheering statements, with reference not to the mission of the American Board alone, but to Protestant missions generally at Foochow, are from a recent article in the "New York Evangelist," furnished by Mr. Doolittle, former missionary of the Board at Foochow, and more recently at Tientsin. A part of the facts have already appeared in the Herald within a few months; but it may be well to bring them together in the present form. Mr. Doolittle compares the present with the state of things "thirteen or fourteen years ago."

"Instead of there being no Protestant chapels in the surrounding country, and but five or six small rooms or buildings rented and fitted up to serve as chapels in the city and suburbs, there are now *sixty* church buildings, chapels, and preaching-places in the city and surrounding country. . . . At almost all of these, regular religious services are held on the Sabbath, besides other services held more or less numerous and regularly during the week.

"The work in the country extends in all directions from Foochow as the centre. On the east, it extends to the borders of the ocean, about forty miles; on the south, for nearly one hundred miles; on the west, about the same distance; and on the north, seventy or eighty miles. It is the plan of the foreign missionaries to visit these country stations several times a year, as often as it is practicable for them to do so, and carry on other departments of missionary labor properly.

"Instead of having no native helpers, as thirteen years ago, there are now

about forty such persons, only a few of whom are stationed in the city and suburbs. By native helpers are meant young or middle-aged Chinamen, who are believed to be true Christians, and to have sufficient acquaintance with the doctrines of the Gospel, and sufficient experimental knowledge of its truths, to enable them to take charge of one or more chapels, and perhaps a native church, and to preach the Gospel with profit to their countrymen. They are expected to devote all their time and strength to the work of teaching, catechising, distributing books and tracts, preaching, etc. There is also a class of young and middle-aged native Christians, spoken of as *student helpers*, numbering more than thirty, who are employed partly as mission helpers while under instruction, in the hope that within a few years they may be prepared for fuller work and greater usefulness.

"There are over 900 baptized Chinese, and about sixty organized Christian societies or churches, in Foochow and the surrounding country, in connection with the three missionary societies located here. Fourteen years ago there was not one church, and not even one baptized Chinaman in all this region."

IDOL WORSHIP IN CEYLON.

MR. SMITH, of the Ceylon mission, wrote from Oodoopitty, July 12th: "Within a few months, the carpenters who live near us have built a large car, with eight wheels, for Candaswamy temple, about two miles from us, on the sea-shore, very near the northern point of Ceylon as you see it on the map. Night before last the people made much noise in drawing the wheels to the road near my study, to take them to the temple. The cost of this car is said to be over £100 (\$500). The people who worship at the temple give the money. When taken to the temple it is dressed with many gaudy trappings, and the idols, with the priests and Brahmins, are drawn by the people around the temple, with music, singing, and dancing, and a great noise. In this way large sums of money are spent for show and noise; each one who conducts the festival for a day

striving to outdo the one who went before him. Thus hundreds of pounds are expended every year in this small province of Jaffna; and thousands upon thousands are expended by idolators in India and other parts of the heathen world."

PLEASING AND INSTRUCTIVE ENTERTAINMENT.

Two young men, sons of former missionaries of the Board, — Mr. Wm. R. Stocking, now in the Theological Seminary at Andover, Mass., and Mr. George A. Ford, a member of Williams College, have recently given, in many places, a lecture and exhibition, with familiar talks with reference to the most striking traits of the people of Persia and Palestine, — their houses, modes of living, pursuits, and religious superstitions, the costumes and customs of the people, etc., etc. In this way these young men are striving to obtain means for their own education while, according to much testimony, they give a very instructive as well as pleasing entertainment, for Sabbath-schools and the public generally. Dr. Sprague, of Albany, addressing Mr. Stocking, says: —

"I cannot help telling you how much we were all gratified last evening by the account which you and Mr. Ford gave us of oriental life. I advise you to repeat the lecture as often as you have opportunity, as I cannot doubt that it is fitted to do good to the masses by shedding new light upon the Bible."

Dr. Hopkins, of Williams College, states: —

"This lecture on oriental life and customs combines instruction and amusement. It illustrates the Scriptures, pleases the young people, and seems to be universally popular."

Sabbath-school superintendents, or others who may wish to avail themselves of such an opportunity, can address Mr. J. R. Shapleigh, 135 Washington Street, Boston.

"THE GALLERY OF NATURE."

A NOTICE of this work, to be published in numbers, by S. Hawes, 89 Court Street, Boston, will be found in the advertising

pages of the Herald. It may be proper to say here, that the copyright and the stereotype plates belong to the estate of the late Caleb Wright, and that by his will, the American Board will share largely in whatever profits may be derived from the publication. Each purchaser, while procuring a work of much interest and value, will, by his purchase, add something to the income of the Board.

MISSION SCHOOL VOLUME.

THIS little book — "The Day Breaking, or Light in Dark Lands" — will be ready for distribution, it is supposed, before this number of the Herald will reach its readers. It contains letters from Miss Seymour and Miss Warfield of Harpoot, and some of the native girls in their school, from Mrs. Rhea, of the Nestorian Mission, Mr. and Mrs. Capron, of Madura, Mrs. Gulick of North China, Mrs. Lloyd of South Africa, and several others, and will be sent as ordered, from Mr. Hutchins, according to previous notices, not only to the givers of last year, but to all Sabbath-schools and friends now contributing, at the rate of one copy for every dollar given to maintain Christian schools among the heathen.

DEATHS.

REV. EBENEZER BURGESS, formerly of the Mahratta mission, died at Newton Centre, Mass., Jan. 1, 1870. Mr. Burgess was connected with the mission to the Mahratta people, in Western India, from 1839 to 1854, stationed at Ahmednuggur until 1851, and then at Satara. He returned, finally, to the U. S. in 1854, with his motherless children, having buried two wives in India, and was released from his connection with the Board in 1855.

The death of Rev. Justin Perkins, D. D. is noticed on another page.

ARRIVALS.

MR. AND MRS. WELLS, who sailed from Boston, July 10, 1869, for the Mahratta mission, reached Bombay November 13.

Mr. and Mrs. Greene, who sailed from San Francisco, November 4th, for Japan, arrived safely at Yokohama, November 30th.

A letter has been received from Mr. Whiting, of the party which sailed from San Francisco for North China, October 4th, dated at Shanghai, November 11th.

Miss Griswold reached Cesarea on the 13th of November.

DONATIONS RECEIVED IN DECEMBER.

MAINE.

Cumberland county.	
Gorham, Cong. ch. and so., 10.37;	
G. A. P., 10;	20 37
Franklin county, Aux. Soc. Rev. I. Rogers, Tr.	
Farmington, Cong. ch. and so., m. c., Lincoln county.	7 50
Bath, a friend, 200; "Private Missionary Box," 2;	202 00
Kennebec county.	
Augusta, South Cong. ch. and so., 311.16, less prev. ack'd, 33.70;	272 46
Piscataquis county.	
Monson, Rev. R. W. Emerson,	10 00
Washington county.	
Harrington, Elizabeth A. Carleton,	2 00
Machias, Centre st. Cong. ch. and so., m. c.,	47 00
Pembroke, Cong. ch. and so.,	5 77—54 77
	567 10

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. George Kingsbury, Tr.	
Fitzwilliam, Cong. ch. and so.,	58 63
Grafton county.	
Campton, Female Foreign Mission Asso'n,	36 00

Fraconia, Hale Powers,	4 00
Orfordville, Rev. N. F. Carter,	2 00
Plymouth, Cong. ch. and so., m. c., for Dec.	6 95—43 95
Hillsboro' co. Conf. of Ch's. Geo. Swain, Tr.	
Amherst, Cong. ch. and so.,	25 00
Manchester, C. B. Southworth, 50;	
a friend, 10;	60 00
Peterboro, Union Ev. ch. and so.,	44 00
South Merrimack, Rev. Daniel Sawyer,	2 00—131 00
Merrimack county Aux. Soc.	
Fisherville, Rev. A. W. Fiske,	10 00
Warner, Cong. ch. and so.,	46 00—56 00
Rockingham county.	
Atkinson, Cong. ch. and so., ann. coll., with prev. dona., to const.	
MARY A. PAGE, H. M.,	48 00
Chester, Cong. ch. and so., to const.	
J. F. BROWN, H. M.,	111 34
Hampton, Cong. ch. and so., add'l, with prev. dona., to const. ADNA	
B. LANE, H. M.,	15 20
Londonderry, Jefferson Caldwell,	10 00—134 54
Sullivan county Aux. Soc. N. W. Goddard, Tr.	
Claremont, D. M. Ide, for Africa,	15 00
	494 12

Legacies.—Stratham, Richard Upton,
by Addison Wiggin, Adm'r,

142 88

637 00

VERMONT.

Addison co. Aux. Soc. A. Wilcox, Tr.
Cornwall, Cong. ch. and so., add'l,

1 00

Bennington county.

Bennington Centre, 1st Cong. ch.
and so., m. c.,

8 02

Caledonia co. Conf. of Ch's. T. L. Hall,
Tr.

Cabot, Cong. ch. and so., add'l, 13 00
St. Johnsbury, South Cong. ch. and
so.,

43 58—56 58

Chittenden co. Aux. Soc. E. A. Fuller,
Tr.

Burlington, Job Lyman, 10 00
Westford, Dwight Conant, 1 00—11 00

Franklin co. Aux. Soc. C. B. Swift,
Tr.

Fairfax, S. A. Pierce, Mrs. S. R.
Southard, Mrs. Abigail Hunt, Mrs.

Abbie Halstead, and Clarissa
Hunt, 1 each, 5 00

Georgiu, a friend, for Japan, 4 00
Swanton, Mrs. Eliza and Harriet M.
Stone, 2 00—11 00

Orange county.

Thetford, 1st Cong. ch. and so., 32;
a friend, 50 cents, 82 50

Vershire, Josiah Sargent, 3 00
Wells River, Cong. ch. and so., m. c., 25 00

Williamstown, an individual, by
Rev. P. F. Barnard, 2 23—62 73

Orleans co. Conf. of Ch's. Rev. A. R.
Gray, Tr.

Craftsbury, Cong. ch. and so., m.
c., with prev. dona's, to const.

Mrs. FANNY POPE, H. M., 15 00
Rutland county. James Barrett, Agent.

Rutland, Cong. ch. and so., m. c., 48 25
Washington co. Aux. Soc., G. W.
Scott, Tr.

Northfield, Cong. ch. and so., 11 54
Waterbury, Cong. ch. and so., 40 00—51 54

Windham co. Aux. Soc., C. F. Thomp-
son, Tr.

Brattleboro, Cen. Cong. ch. and so.,
m. c., 65 80

Dummerston, Cong. ch. and so., 8 77
Fayetteville, Cong. ch. and so., 3 34

West Brattleboro, Cong. ch. and
so., m. c., 88 80—166 71

Windsor co. Aux. Soc. Rev. C. B.
Drake and J. Steele, Trs.

Brownsville, Mrs. Phoebe P. Abbey, 3 00
Chester, Mrs. Horace Harvey, 2 00

Gaysville, Cong. ch. and so., 5 00
Norwich, Cong. ch. and so., colls.

for four mos., 34 00
Woodstock, 1st Cong. ch. and so.,
m. c., 22 61—66 61

498 44

MASSACHUSETTS.

Barnstable county.

Centerville, Cong. ch. and so., m. c. 16 80
Yarmouth, 1st Cong. ch. and so.,
ann. coll., 51 75—68 55

Berkshire county.

Gt. Barrington, 1st Cong. ch. and
so., 146 93

Sheffield, 1st Cong. ch. and so., 4 85
South Egremont, Cong. ch. and so.,
with prev. dona., to const. J. R.

LAWTON, H. M., 57 00
Stockbridge, Cong. ch. and so., m. c., 85 00

Windsor, Cong. ch. and so., 18 00—311 78
Boston and vicinity.

Boston, of wh. from a friend, 30;
Mrs. H., for the debt, 25; Charles

H. Cook, 10; a friend, 4; 463 15
Chelsea, Winn Cong. ch. and so., m.
c., 178.50; Broadway Cong. ch.

and so., m. c., 27.74; 206 24—669 39
Brookfield Asso'n. William Hyde, Tr.

Brimfield, Cong. ch. and so. (of wh
from S. A. Hitchcock, to const.

JAMES S. BLAIR, H. M., 100; 188 00

Brookfield, Cong. ch. and so., add'l, 106 65

North Brookfield, 1st Cong. ch. and

so., m. c., 18 57

Sturbridge, Cong. ch. and so., 171 55—484 77

Dukes county.

Edgartown, Cong. ch. and so., ann.

coll., 48 83

Essex county.

Andover, T. S. S., 2 00

Essex co. North Conf. of Ch's. Wil-

liam Thurston, Tr.

Newburyport, North Cong. ch. and

so., to const. Rev. JAMES POWELL,

H. M., 50; a friend of missions, 10; 60 00

West Haverhill, Cong. ch. and so., 16 00—76 00

Essex co. South Conf. of Ch's. C. M.

Richardson, Tr.

Lynn, 1st Cong. ch. and so., m. c., 11 10

Salem, Tabernacle ch. and so., m. c., 32 91—44 01

Hampden co. Aux. Soc., Chas. Marsh,

Tr.

Chicopee, 3d Cong. ch. and so., 58 38

Ipsleyoke, 2d Cong. ch. and so., 28 32

Monson, Cong. ch. and so. m. c.,

11.81; "S. G." 5; 16 81—108 51

Hampshire co. Aux. Soc. S. E. Bridge-

man, Tr.

Amherst, Leavitt Hallock, 2 00

Goshen, Daniel Williams, 2, Mrs. D.

Williams, 1, a Christmas gift, 3 00

Greenwich Village, Daniel Parker, 1 00

South Hadley, a friend, 10 00

South Hadley Falls, 1st Cong. ch.

and so., 60 16—76 16

Middlesex county.

Arlington, Anna Bradshaw, de-

ceased, by J. Field, 5 00

Cambridgeport, Stearns Chapel, m.

c., 58.17; Prospect st. Cong. ch.

and so., m. c., 2 mos., 20.77; 78 94

Lexington, Hancock Cong. ch. and

so., m. c., 13 01

Lowell, John st. Cong. ch. and so.

of wh. from m. c., 8.44; 82 53

Malden, Trin. Cong. ch. and so.,

ann. coll., and m. c., 122 63

Natick, 1st Cong. ch. and so., m. c., 22 45

Newtonville, Cong. ch. and so., 153 00

North Chelmsford, a friend, 5 00

Stoneham, Cong. ch. and so., m. c.,

2 mos., 2 56—485 12

Middlesex Union.

Assabet, Cong. ch. and so., m. c., 7 21

Fitchburg, Calv. Cong. ch. and so.,

m. c., 18 50

Groton Junction, Ortho. Cong. ch.

and so., 11 30—37 01

Nantucket county.

Nantucket, Trin. Cong. ch. and so.,

13 93

Norfolk county.

Jamaica Plain, Central Cong. ch.

and so., 19 00

Milton, 1st Cong. ch. and so., 76 63

Stoughton, 1st Cong. ch. and so., 40 00

West Roxbury, South Ev. ch. and

so., m. c., 24 01—159 64

Old Colony.

Middleboro, Central Cong. ch. and

so., add'l, with prev. dona., to

const. Rev. GEORGE WASHBURN,

Constantinople, Turkey, and I. H.

HARLOW, Middleboro' H. M., 37 10

Taunton, and vicinity.

Berkley, 1st Cong. ch. and so., add'l, 2 00

Freetown, Cong. ch. and so., 6 23—8 23

Palestine Miss'y Soc., E. Alden, Tr.

Abington, 1st Cong. ch. and so., 37 75

Worcester co. North Aux. Soc., C.

Sanderson, Tr.

South Royalston, 2d Cong. ch. and

so., of wh. from m. c., 5.62; 20 00

Winchendon, 1st Cong. ch. and so.,

add'l, 8 00—23 00

Worcester co. Central Asso'n, E. H.

Sanford, Tr.

Clinton, C. L. SWAN, to const. him-

self H. M., 100 00

Holden, Cong. ch. and so. Gents'

Asso'n, 24.17, Ladies' do., 32.83,

m. c., 15; 72 00

Orford, Cong. ch. and so., ann. coll.,	177 55
Webster, 1st Cong. ch. and so.,	95 92
Worcester, 1st Cong. ch. and so.,	
(Gents' Ass'n, 375.50; Ladies' Ass'n, 402), 777.50; Plymouth church, A. E. Wilder, 75; Union Cong. ch. and so., m. c. 70.24;	922 74-1,363 21
Worcester co., South Conso'n, W. C. Capron, Tr.	
East Douglas, Cong. ch. and so.,	43 85

4,103 74

Legacies.—Dorchester, Mrs. Mercy Powars, by J. H. Badger, Adm'r, 150, less tax, 9;

141 00

4,244 74

RHODE ISLAND.

Providence, High st. Cong. ch. and so., m. c. 128.08; M 5;	133 08
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CONNECTICUT.

Fairfield co. West Aux. Society. A. E. Beard, Tr.	
Greenwich, 2d Cong. ch. and so., for sup't of Dr. D. W. Osgood and wife, Foochow, China,	900 00
Ridgefield, 1st Cong. ch. and so.,	125 00
Stamford, William Huntington,	1 00-1,026 00

Hartford co. Aux. Soc. E. W. Parsons, Tr.	
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Buckingham, Cong. ch. and so.,	9 61
East Hartford, Cong. ch. and so.,	45 84

Glastenbury, Cong. ch. and so., Gents' Ass'n (of wh. from W. S. Williams, 150, J. B. Williams to const. Mrs. JERUSA HUBBARD, II. M., 150, E. A. Hubbard to const. Mrs. CHARLOTTE H. HUBBARD, II. M., 100), 591.22; Ladies' Ass'n, 140.75, m. c., 144.50, to const. Rev. J. E. KITTREDGE, and Miss SARAH F. KITTREDGE, II. M.,	876 47
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Hartford, Pearl st. Cong. ch. and so., 819.37; Asylum Hill, Cong. ch. and so., to const. A. F. SKEELE, and G. O. KNAPP, II. M., 799.40; Centre Cong. ch. and so. (ann. col. add'l, to const. A. R. SKINNER, II. M., 100; m. c., 21.80), 124.80; Theol. Sem'y, m. c., 31;	1,774 57
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Plainville, Cong. ch. and so.,	83 00
Poquonuck, Cong. ch. and so.,	5 42
West Avon, Cong. ch. and so.,	21 67
Wethersfield, 1st Cong. ch. and so.,	378 00
Windsor, Cong. ch. and so.,	50 72
Windsor Locks, Cong. ch. and so.,	148 89-3,394 19

Hartford co. South Consociation. Cromwell, Cong. ch. and so., Gents Ass'n, 67.35, Ladies' ditto, 60.50, m. c., 16.50	144 35
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Rocky Hill, Cong. ch. and so.,	73 50
Westfield, Cong. ch. and so.,	331 00-548 85

Litchfield co. Aux. Soc. G. C. Woodruff, Tr.	
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Bakerville, Harvey Watson,	2 00
Cornwall, Cong. ch. and so.,	11 65
Ellsworth, Cong. ch. and so.,	15 00
Harwinton, Cong. ch. and so.,	27 00
Milton, Cong. ch. and so.,	16 00
New Milford, Cong. ch. and so.,	191 40
Plymouth, Cong. ch. and so., m. c.	43 17
Terryville, Cong. ch. and so., ann. coll., 70.78, m. c., 9.22;	80 00
Thomaston, Cong. ch. and so.,	427 09

Watertown, Cong. ch. and so. (of wh. from Eli Curtiss to const. W. S. MUNGER, II. M., 100), 190.97; Benj. De Forest, 100;	290 97-1,104 28
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Middlesex Ass'n. John Marvin, Tr. Deep River, Cong. ch. and so., Gents' and Ladies' Ass'n, 46.11, m. c., 90.45, to const. J. P. GLANDING, II. M.,	136 56
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Haddam, 1st Cong. ch. and so.,	55 00
Higganum, Cong. ch. and so., m. c.,	24 00

Killingworth, Cong. ch. and so., Gents' F. M. Soc., 15.60, Ladies' ditto, 30.18, m. c., 27.50;	73 28
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Lyme, Grassy Hill, Cong. ch. and so.,	27 08
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Westbrook, Cong. ch. and so., ann. coll., 42.55, m. c., 17.97;	60 52-376 36
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New Haven City. F. T. Jarman, Agent. 1st Cong. ch. and so. (coll. [of wh. from Miss E. W. Davenport, 100, Mrs. T. D. Wheeler, 100, a friend, to const. L. W. FIRCH, II. M., 100,] 1,426.84, m. c., 28.84), 1,455.68; Chapel st., Cong. ch. and so. to const. ASAHEL PIERPONT, HENRY HALE, J. H. BENHAM, W. E. McKEE, and WARREN ROBINSON, II. M., 570; 3d Cong. ch. and so., 68.07; North Cong. ch. and so., m. c., 10.47; Davenport, Cong. ch. and so., m. c., 6.40; Yale Miss'y Soc., 5.13; D. H. Wells, 13.50;	2,129 25
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New Haven co. East Aux. Soc. F. T. Jarman, Agent.	
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Fair Haven, 2d Cong. church, a friend,	10 00
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Madison, Cong. ch. and so. (Ladies Cent Soc., 69, m. c., 26.75), with prev. dona., to const. Mrs. MARIA BISHOP, II. M.,	95 75
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Wallingford, Cong. ch. and so.,	78 00-183 75
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New Haven co., West Conso'n. E. B. Bowditch, Tr.	
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Bethany, Cong. ch. and so., m. c.	2 50
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Birminghams, Cong. ch. and so., of wh. from G. W. Shelton to const. W. A. SHELTON, II. M., 100;	208 45
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Derby, 1st Cong. ch. and so., ann. coll.,	62 00
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Mt. Carmel, Cong. ch. and so., add'l,	50
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Orange, Cong. ch. and so.,	31 00
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Waterbury, 1st Cong. ch. and so., add'l,	1 00
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Whitneyville, Cong. ch. and so.,	67 40
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Woodbridge, Cong. ch. and so. to const. Miss ELIZABETH RUSSELL, II. M.,	125 00-497 85
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New London and vic. and Norwich and vic. C. Butler and L. A. Hyde, Trs.	
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Colchester, 1st Cong. ch. and so., with prev. dona's, to const. Rev. LUCIUS CURTIS and Mrs. EMILY C. CURTIS, Ripon, Wis., and RUSSELL GILLETTE and WILLIAM E. GILLETTE, Colchester, II. M.,	281 14
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Sprague, Hanover Society,	18 00
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Stonington, 2d Cong. ch. and so., m. c.,	13 10-312 24
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Tolland co. Aux. Soc. C. H. Dillingham, Tr.	
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Andover, Esther A. Miller,	7 00
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Gilead, Cong. ch. and so., Gents' Ass'n, 72.20, Ladies' ditto, 45, to const. J. C. GILBERT, II. M.,	117 20
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Mansfield, Cong. ch. and so., ann. coll.,	56 25
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Mansfield Centre, 1st Cong. ch. and so., Gents, 39, Ladies, 77, m. c., 7;	123 00
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Rockville, 1st Cong. ch. and so. (of wh. from J. N. Stickney to const. Mrs. MARY S. STICKNEY, II. M., 100), to const. Mrs. ALMIRA MARTIN, Mrs. MARIA C. DILLINGHAM, and Mrs. JOSIE A. DILLINGHAM, H. M.,	400 00-703 45
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Windham co. Aux. Soc. Rev. H. F. Hyde, Tr.	
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East Woodstock, Cong. ch. and so.,	85 75
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Killingly, Dayville Cong. ch. and so.,	6 75-92 50
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	10,368 72
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<i>Legacies.</i> —Hartford, Mrs. Mary A. Warburton, add'l, by N. Shipman and H. A. Perkins, Ex'rs,	2,000 00
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	12,368 72
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NEW YORK.

Geneva and vic., W. H. Smith, Agent.	
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Bristol, Mrs. L. C. Vincent,	4 00
Castleton, Pres. ch.,	12 70

	16 70
Less exchange,	30-16 40

Now York and Brooklyn, Agency of the Board, Bible House, —	
Of wh. Lafayette Ave. (Brooklyn) Pres. ch. (coll. add'l, 150, m. c., 56.80), 206.80; Puritan Cong. ch. and so. (Brooklyn), coll., 87.25; New England Cong. ch. and so. (Brooklyn), 83.31; 1st Pres. ch. (Brooklyn), m. c., 26.30; Union Theol. Sem., Soc. of Inquiry, m. c., 24.65; 14th st. Pres. ch., m. c., 16.10; Ambrose K. Ely, 500; H. T. Morgan, 100; a friend, 4;	1,048 41
Oneida co. Aux. Soc. J. E. Warner, Tr.	
Utica, John Griffiths,	5 00
Syracuse and vicinity. T. Hough, Tr.	
Marcellus, Pres. ch.	34 65
Syracuse, 1st Pres. ch., coll. in part,	175 97—210 62
	1,280 43
Albany, Willie O. Cheeseman,	1 00
Albion, C. Farwell,	10 00
Almond, Pres. ch., 17.66, less exc. 10c.,	17 66
Amity, Pres. ch.,	29 00
Augusta, Pres. ch.,	80 00
Batavia, Stephen Ives,	10 00
Brockport, Pres. ch. (of wh. from Rev. Horatio W. Brown, with prev. dona's, to const. Mrs. MARY M. BROWN, II. M.), to const. HELEN ROBY, II. M.,	150 07
Byron, Pres. ch.,	56 00
Canandaigua, 1st Cong. ch. and so., Gents (of wh. from coll., 95.66, T. S. Beals, 25, Wm. Autis, 10, C. S. Halsey, 10, N. T. Clarke, 10, James Paton, 10, H. W. Taylor, 5), 165.66; Ladies (of wh. from coll., 101.65, Mr. and Mrs. B. Richards, Ont. Fem. Sem'y, 25, Mrs. Coleman, 15, Mrs. Johns, 15, Mrs. Beals, 10, Mrs. Dr. Hayes, 10, Mrs. Greig, 10, Mrs. Hubbell, Mrs. Stowe, Mrs. Draper, Mrs. Holmes, Mrs. N. T. Clarke, Mrs. Gage, Mrs. Gray, Mrs. Chittenden, Mrs. Whitman, Miss Paton, 5 each), 236.65, m. c. 229.02;	631 33
Catskill, Pres. ch., m. c.,	50 28
Champlain, 1st Pres. ch.,	62 65
Cheektowaga, E. Sterling Ely, 25 gold,	30 00
Cornwall, a friend of missions,	5 00
Cortland, Pres. ch.,	67 00
Danville, Pres. ch., m. c.,	28 21
Durham, 1st Pres. ch., m. c.,	10 00
Dykman Station, Rev. R. D. Smith,	2 00
Franklin, Mrs. J. J. Hough,	10 00
Greenport, Pres. ch., m. c.,	14 00
Hancock, Cong. ch. and so.,	20 00
Himrods, Mrs. Hester Ayres, add'l,	5 00
Hornellsville, Pres. ch.,	30 00
Ithaca, Rev. Wm. Wisner, D. D., 10, Mrs. Sarah Downing, 5;	15 00
Jewett, Pres. ch., add'l,	20 00
Lima, Pres. ch.,	146 69
New York Mills, Pres. ch.,	272 08
Niagara Falls, A. H. Porter,	50 00
Oneonta, Pres. ch.,	24 18
Ovid, William Eastman, by Rev. C. E. Stebbins,	5 00
Owego, 1st Pres. ch., m. c.,	17 15
Oxford, 1st Cong. ch. and so.,	36 00
Penn Yan, silver quarter from a son of a missionary,	28
Perry Centre, Cong. ch. and so, add'l,	6 00
Plattsburgh, 1st Pres. ch., of wh. from A. C. Butler, 10;	21 20
Poughkeepsie, Pres. ch., add'l,	3 00
Pultney, Pres. ch.,	3 50
Rome, 1st Pres. ch., 38.67; Mrs. R. H. Foot, 10;	43 67
Rondout, Mrs. Deborah Marsh, "to send Bibles to the heathen,"	10 24
Somersct, Pres. ch.,	34 00
South Salem, Elizabeth Beers,	5 00
Success, Rachel Hudson,	1 00
Suspension Bridge, 1st Cong. ch. and so., m. c.,	24 25
Syracuse, 1st Pres. ch., add'l, a friend, to const. Mrs. JEROME B. MOORE, II. M.,	100 00
Trenton, Mrs. C. W. Douglas,	9 00

Troy, 1st Pres. ch.,	164 00
Union, 1st Pres. ch.,	25 00
Union Falls, F. E. Duncan and Mrs. F. D. Duncan, 10 each; Margaret B. Duncan, 10;	30 00
Waterville, Pres. ch.	95 50
Wolcott, Pres. ch.	30 60
Youngstown, Pres. ch.	41 00—2,557 44
	3,837 87

NEW JERSEY.

East Orange, 1st Pres. ch., half of m. c. for the year,	84 89
Hoboken, 1st Pres. ch. m. c.	28 75
Newark, High st. Pres. ch. coll. 124.50; Belleville Ave. Cong. ch. and so., to const. Mrs. C. A. DENISON, II. M., 100; South Park Pres. ch., 47.07; William Sonnekab, 4;	275 57
Orange, 2d Pres. ch.	100 00
Vineland, 1st Pres. ch.	4 00—493 21

Legacies. — Newark, Mrs. Mary Rogers, by J. N. Tuttle, Ex'r,	1,671 95
	2,165 16

PENNSYLVANIA.

By S. Work, Agent, Philadelphia.	
Delaware Water Gap, Mountain Pres. ch. m. c.	10 00
Philadelphia, Mantua, 1st Pres. ch. 85.31; Green Hill Pres. ch. m. c. 34.59; South Western Pres. ch. m. c. 10; a friend, 10;	139 90—149 90
Harrisburg, 1st Pres. ch. m. c.	14 81
Lebanon, "A friend of Missions," to const. Rev. F. KREMER, D. D., and Rev. M. RHODES, II. M.	100 00
Lock Haven, G. B. Perkins,	4 88
Philadelphia, 1st Pres. ch. coll., in part (of wh. from Mrs. E. P. Wilson, to const. W. H. MORROW, Belvidere, N. J., II. M., 100), 1,695.93; "L. D. J." 50;	1,745 93
Pittsburg, David O. Jones,	4 00
Sugar Grove, Mrs. R. Weld,	10 00
Susquehanna Depot, 1st Pres. ch., to const. S. N. THATCHER, II. M.	100 00—1,979 12
	2,129 02

DELAWARE.

Glasgow, Pencader Pres. ch., m. c., 4 months,	16 03
Middletown, Forest Pres. ch.	11 63—35 16

MARYLAND.

Frederick City, E. H. ROCKWELL, to const. himself and Mrs. RACHEL ROCKWELL, II. M.	200 00
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VIRGINIA.

French Creek, Mrs. Mehitable Phillips,	10 00
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GEORGIA.

Dalton, Mr. and Mrs. W. K. Moore, 5, Mr. and Mrs. Benjamin Moyers, 4, Rev. A. W. Gaston, 2, Alice R. Moore, 25c., Lizzie M. Moore, 25c.;	11 50
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TENNESSEE.

Chattanooga, Mrs. Fanny Kennedy, 2, Mary McCallie, 8c.;	2 08
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OHIO.

By William Scott, Agent, Cincinnati.	
Cincinnati, 2d Pres. ch. m. c. 11.60	
2d German Pres. ch., per Rev. G. W. Winnis, 5;	16 60
Walnut Hills, Lane Sem'y ch. m. c.	4 37—20 97
By T. P. Handy, Agent, Cleveland.	
Brecksville, Cong. ch. and so.	40 00
Independence, Pres. ch.	20 00
Lyme, Pres. ch.	45 00
Strongsville, 1st Cong. ch. and so.	16 63
Windham, Rev. Luther Humphrey,	4 00—125 63
	146 60
Bazetta, Silas Leonard,	10 00
Clarksfield, Spelman Pelton,	10 00
Cleveland, Mrs. Elizabeth E. Taylor,	100 00

Columbus, 2d Pres. ch.,	279 50,
A. Backus, 4;	283 50
Four Corners, 1st Cong. ch. and so.	6 00
m. c.	
Gambier, Rev. J. W. Cracraft, with	
other dona's, to const. Mrs. J. W.	
CRACRAFT, H. M.	50 00
Grand Rapids, James Donaldson, of the	
M. E. church,	5 00
Gustavus, Elam Linsley,	3 00
Howland, James G. Scott,	10 00
Logan, Mrs. E. T. Rochester,	1 00
Lowell, Cong. ch. and so.	10 00
Maricetta, Cong. ch. and so., add'l, D.	
C. S., 15; 4th st. Pres. ch., m. c., 3	
months, 6.69;	21 69
Oberlin, Mrs. C. D. Dill,	10 00
Painesville, 1st Cong. ch. and so. and	
s. s., add'l,	69 54
Ripley, Pres. ch., m. c.	7 16
Salem, David A. Allen,	10 00
Solon, Pres. ch.	60 00
Trenton, Pres. ch.	17 36
Vienna, Pres. and Cong. church, 26.25,	
Rev. X. Betts and family, 10; with	
other dona's, to const. Rev. H. W.	
STANTON, Huntsburgh, H. M.	36 25—720 50
	867 10

INDIANA.

Bloomington, 2d Pres. ch. and s. s.,	
add'l, with prev. dona., to const.	
ANNA T. BALLANTINE, H. M.	50 00
Connersville, 2d Pres. ch., and mem-	
bers of 1st Pres. ch.	24 00
Madison, 2d Pres. ch., annual coll.	76 70
Terre Haute, Cong. ch. and so.	9 80—160 50

ILLINOIS.

Cerro Gordo, Alexander McKinney,	10 00
Chicago, 3d Pres. ch. 367.78; 1st Cong.	
ch., Rev. W. W. Patton, 50; South	
Cong. ch. and so. m. c. 23.25; Soc.	
of Inquiry in Theol. Sem'y, m. c.	
5; a family missionary-hox, 3.13;	449 16
Du Quoin, Pres. ch.	11 00
Elgin, Cong. ch. and so.	91 05
Geneva, Cong. ch. and so., m. c.	9 04
Granville, Cong. ch. and so.	7 00
Jacksonville, J. H. W. and M. C. W.	7 62
Jefferson, Cong. ch. and so.	12 00
Lyonsville, a friend,	1 00
Norris, Aug. McCutchen,	5 00
Peoria, Fulton st. Pres. ch.	50 00
Prairie Bird, Pres. ch.	10 00
Quincy, 1st Pres. ch.	22 10
Rockford, 2d Cong. ch. and so., add'l,	23 55
Rock Island, 2d Pres. ch.	30 00
Rushville, 1st Pres. ch., m. c.	17 06
Shelbyville, 1st Pres. ch., m. c.	20 00
Springfield, J. A. Mason, for the Ma-	
dura Mission, to const. E. C. STARK-	
WEATHER and SOPHIE PHELPS, of	
Springfield, Ill., and MARY F. GOR-	
MAN and ANNIE LAWRENCE, Swanton,	
Vt., and LOUISE MASON, Highgate,	
Vt., H. M.	500 00—1,275 58

Legacies. — Bloomington, William L.
Powers, avails of land in Missouri,
less taxes and expenses,

2,181 02

3,456 60

MICHIGAN.

Bay City, 1st Pres. ch.	56 65
Bedford, Rev. P. Montague,	1 00
Cassopolis, Mrs. L. Bloodgood,	1 00
Detroit, Fort st. Pres. ch., m. c.	88 60
Edwardsburgh, a friend,	4 00
Edward's Mine, J. Toms, 1.50, a friend,	
5;	6 50
Hudson, "A life-long invalid,"	50
Mason, Pres. ch.	33 25
Monroe, 1st Pres. ch.	25 00
Owosso, 1st Cong. ch. and so.	50 00
Pentwater, Rev. Lc Roy Warren,	5 00
Plainwell, Salmon Hunt,	10 00
Richland, 1st Pres. ch. m. c. for Dec.,	
for China,	3 50
Romeo, Hiram Sherman,	4 00

Salem, 1st Cong. ch. and so.	18 50
Wayne, a friend, 5; William Newell, 2;	7 00—314 50

MINNESOTA.

Fillmore, Pres. ch.	2 50
Owatonna, Cong. ch. and so., quarterly	
collection,	3 15
St. Paul, Plymouth Cong. ch. and so.	
m. c. 5.83; Mrs. D. W. Ingersol, 2;	7 80
Smithfield, a friend,	1 00—14 45

IOWA.

Cedar Rapids, 1st Pres. ch.	7 78
Dubuque, German Cong. ch. and so.,	
8; Mrs. Abigail Curtis, 10; Mrs. M.	
C. Prentiss, 5; E. W. Prentiss, 5;	28 00
Elk River, Cong. ch. and so.	8 00
Iowa Falls, 1st Cong. ch. and so.	20 00
Keokuk, Cong. ch. and so. 41.54; 1st	
Pres. ch., annual coll., 25;	66 54
Muscatine, W. F. Johnson,	25 00
Ogden, George W. Palmer,	5 00
Sabula, Cong. ch. and so.	7 00
Sterling, Cong. ch. and so.	9 00—176 32

WISCONSIN.

Elkhorn, Cong. ch. and so., add'l,	1 00
Lake Mills, Cong. ch. and so., m. c.	2 12
Lodi, Pres. ch., m. c.	1 87
Marquette, Pres. ch.	12 00
Milwaukee, Plymouth Cong. ch. and so.	52 27
Racine, Pres. ch.	112 00
Reedsburg, Rev. S. A. Dwinell, 2; Ju-	
lia Rudd, 1;	2 00
Royalton, Cong. ch. and so., m. c.	10 00
Sheboygan Falls, Cong. ch. and so.	16 00
Superior, Pres. ch.	3 20
Tafton, Cong. ch. and so., annual coll.,	
57; m. c., 2 months, 11;	68 00
Two Rivers, F. Barnes,	4 00
Whitewater, Cong. ch. and so., m. c.	3 00—288 46

MISSISSIPPI.

Columbus, Salem Cong. ch. and so.	18 15
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MISSOURI.

Clinton, Mrs. Mary S. Rice and daugh-	
ter,	15 00
Mineral Point, Austin Marshall,	10 00
St. Louis, 1st Trin. Cong. ch. and so.,	
October coll., 156.63; High st. Pres.	
ch. (of wh. from Mrs. A. J. Wells, 5,	
m. c. 8.50), 13.50; Rev. E. Wright,	
5;	175 13—200 18

NEBRASKA.

Nebraska City, a friend,	9 00
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WASHINGTON TERRITORY.

Walla Walla, Rev. Cushing Eells, to	
const. MYRON EELLS, of Theol. Insti-	
tute, Hartford, Conn., H. M.	100 00

OREGON.

Forest Grove, Cong. ch. and so., by	
Rev. S. H. Marsh,	5 00
McMinnville, Rev. H. Bushnell, 4.83;	
Mrs. H. M. Bushnell, 6; Mrs. J. B.	
Johnson, 6.20;	17 03
Oregon City, Cong. ch. and so.	13 00
Portland, 1st Cong. ch. and so., m. c.	6 25—41 28

CALIFORNIA.

Oakland, 1st Cong. ch. and so.	60 25
San Francisco, Rev. J. Rowell, 50; Mrs.	
Sarah S. Wilson, 4;	54 00—114 25

DAKOTA TERRITORY.

Yankton, 1st Cong. ch. and so., collec-	
tions of last quarter,	6 52

CANADA.

Province of Ontario.	
Fingal, Eleanor D. Johnston, thank-	
offering,	8 26
Province of Quebec.	
Montreal, James Court, 25 gold,	29 87
	38 13

MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.

Mrs. Homer Bartlett, Boston, Treasurer.

For the support of the following, viz.: Mrs. Mary K. Edwards, of the Zulu Mission, 436 50; Miss Mary E. Andrews, North China, 480; Miss Olive L. Parmelee, Eastern Turkey, 360; Miss Adelia M. Payson, Foochow, 450; Miss Ursula C. Clarke, Western Turkey, 396; Ten Native, "Bible Women" in Turkey and Persia, 400; = 2,552.50, less 350 paid for Miss R. D. Tracy, refunded, 2,202 50

Madison, N. J.—Ladies' Miss'y Asso'n, for support of Bible-reader at Udupitty, Ceylon, 50 00

From WOMAN'S BOARD OF MISSIONS FOR THE INTERIOR.

Mrs. J. V. Farwell, Chicago, Treasurer, 1,025 78

3,278 28

MISSION SCHOOL ENTERPRISE.

MAINE.—Cumberland, Cong. s. s. 15; Edgecomb, Cong. s. s. 10.55; Garland, Cong. s. s. 5; Holden, Cong. ch. and s. s., for school under care Messrs. Pierce and Cole, Erzsroom, Turkey, 11; 41 55

NEW HAMPSHIRE.—Atkinson, Infant class of Cong. s. s. 50c.; Concord, Miss Dole's class in South Cong. s. s. 2.25; Greenland, Cong. s. s. 19.20; Manchester, Franklin st. Cong. s. s., add'l, 20; Peterboro, Union Evan. Cong. s. s. 20.25; Warner, Juvenile Miss'y Soc., 31.30; Mrs. J. H. Stewart, for school in Madura, India, 25; Etta McAlpine and Charles L. Page, to send a heathen child to school, 1.25 each; 121 00

MASSACHUSETTS.—"Friend C.," for Miss Proctor's school, Aintab, 50; Ashfield, Rev. W. Woodbury, for a pupil at Erzsroom, Turkey, 5; Concord, "Sabbath School Miss'y Asso'n," for a pupil in Training School, Foochow, China, 40; Deerfield, Sherman Sahin, 1; Easthampton, Mrs. Sara V. Childs' family contribution for teacher at Harpoot, Turkey, 12; Leicester, Cong. s. s. 7; Leominster, Cong. s. s. 11; Manchester, Cong. s. s. 2; Middleboro, Christmas gift of Mary L. Washburne's s. s. class—Jennie, Mary W., Mary S., Myra, Serena, Julia, Alice, Loric, Serena 2d, Lottie, Cora, Eva, and Horatio, 2.50; Newburyport, Belleville Juvenile Miss'y Soc.—for girl in Sem'y, Oroomiah (25), and pupil in Madura, India (33.88), = 58.88; Walpole, Ortho. Cong. s. s., for a school of Rev. H. J. Bruce, Maharratta Mission, India, 50; Ware, East Cong. s. s. 50; Williamstown, Cong. s. s., for school in Ceylon, 30; 319 38

RHODE ISLAND.—Little Compton, Cong. s. s., for schools at Batticotta, Ceylon, and Harpoot, Turkey, 16 00

CONNECTICUT.—Columbia, Cong. s. s., add'l, 10.22; Southport, Cong. s. s., in memory of little Edward Alvord, for a student in Har-

poot, 30; Unionville, E. M. Mills, for a female pupil in Oroomiah, 25; West Cornwall, T. S. Gold, 2; 67 22

NEW YORK.—Avon Springs, Littleville s. s. 15; Cortland, Pres. s. s. 25; Cuba, Pres. s. s., in part, 25; Goodelburg, s. s., for schools at Pimpus, India, 2; Jamestown, 1st Pres. s. s. 10; Keeseville, Pres. s. s., for school of Rev. H. A. Wilder, Zulu Mission, 30; Lancaster, Pres. s. s., for school at Safeeta, Syria, 70; New York City, Frances I. Hubbard, 1.10; Rodman, Cong. s. s. Miss'y Soc., 43.89; Union Falls, Eliza B. Duncan, 1; West Groton, Cong. s. s. 10; 232 99

NEW JERSEY.—Newark, South Park Pres. ch., Infant department s. s.—through Young People's Miss'y Soc., 50; Newfield, Euphemia S. King, 1; 51 00

PENNSYLVANIA.—Philadelphia (Germantown), Lucy's Juvenile Miss'y Working Soc., for schools in Madura, 50, 1st Pres. s. s. (Mantua), 50; West Chester, 1st Pres. s. s. 33.92; 133 92

DELAWARE.—Glasgow, Pencader, Pres. s. s. 29.10, George B. Clark, 5, Samuel G. Webb, 3; Anna F. Webb, 40c.; 37 50

TENNESSEE.—Kingsport, Master Hugh Walker, for purchase of Testaments for heathen youth, 1 00

OHIO.—Ironton, Pres. s. s., for education of young man in Dakota Mission, 27.54; Paddy's Run, Abner Francis, for Mrs. Williams' school, Kalgan, China, 35; Strongsville, 1st Cong. s. s. 6; 63 54

INDIANA.—Montezuma, Mrs. M. J. Watt's class 1 03

ILLINOIS.———, family monthly coll., for Bhaja Ambaja, 2.10; Batavia, Cong. s. s., for Rev. L. Bissell's school, Ahmednuggur, 25.49; Centralia, Pres. s. s. 5; Cerro Gordo, Pres. s. s., for Mrs. Edwards' school, Zulu Mission, 12; Chicago, 1st Pres. ch. m. c., for native training-school, Amanzimtote, Zulu Mission, 78.82; Jacksonville, Pupils of Deat and Dumb Institution, add'l, for school at Foochow, China, 70c.; Naperville, Cong. s. s., for pupil in Miss Porter's school, Peking, China, 50; Rockford, 2d Cong. s. s. 15; Rushville, Pres. s. s. 63.60; Virden, Pres. s. s., for Mrs. Edwards' school, Zulu Mission, 12.35; Washington, Pres. s. s. 15.50; 280 56

MICHIGAN.—Salem, 1st Cong. s. s. 3 40

IOWA.—Cedar Rapids, Harry Rowley, 53c.; Clay, Mr. Alter's class in Cong. s. s. 3.10; Kossuth, Yellow Springs (N. S.) Pres. s. s. 2.10; Ottumwa, Cong. s. s., for schools in China, 23.41; Pine Creek, German Cong. s. s. 12.50; 41 64

MISSOURI.—Kansas City, Lillie G. Beekman, for Rev. L. Bissell's schools, Ahmednuggur, India, 1 00

KANSAS.—Manhattan, Cong. s. s. 13 90

1,431 63

Donations received in December, 31,218 32

Legacies " " " 6,136 85

\$37,355 17

Total from Sept. 1st, 1869, to Dec. 31st, 1869, \$124,251 30

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